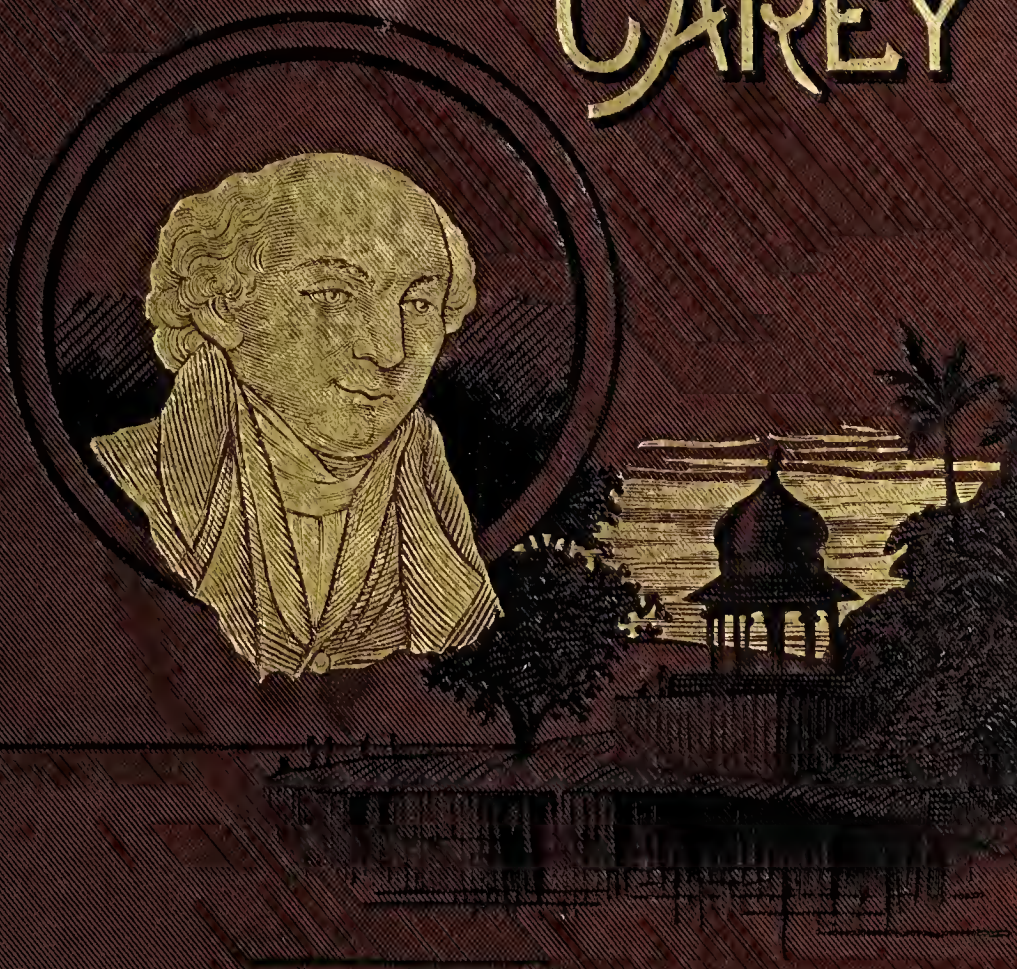
William Carey



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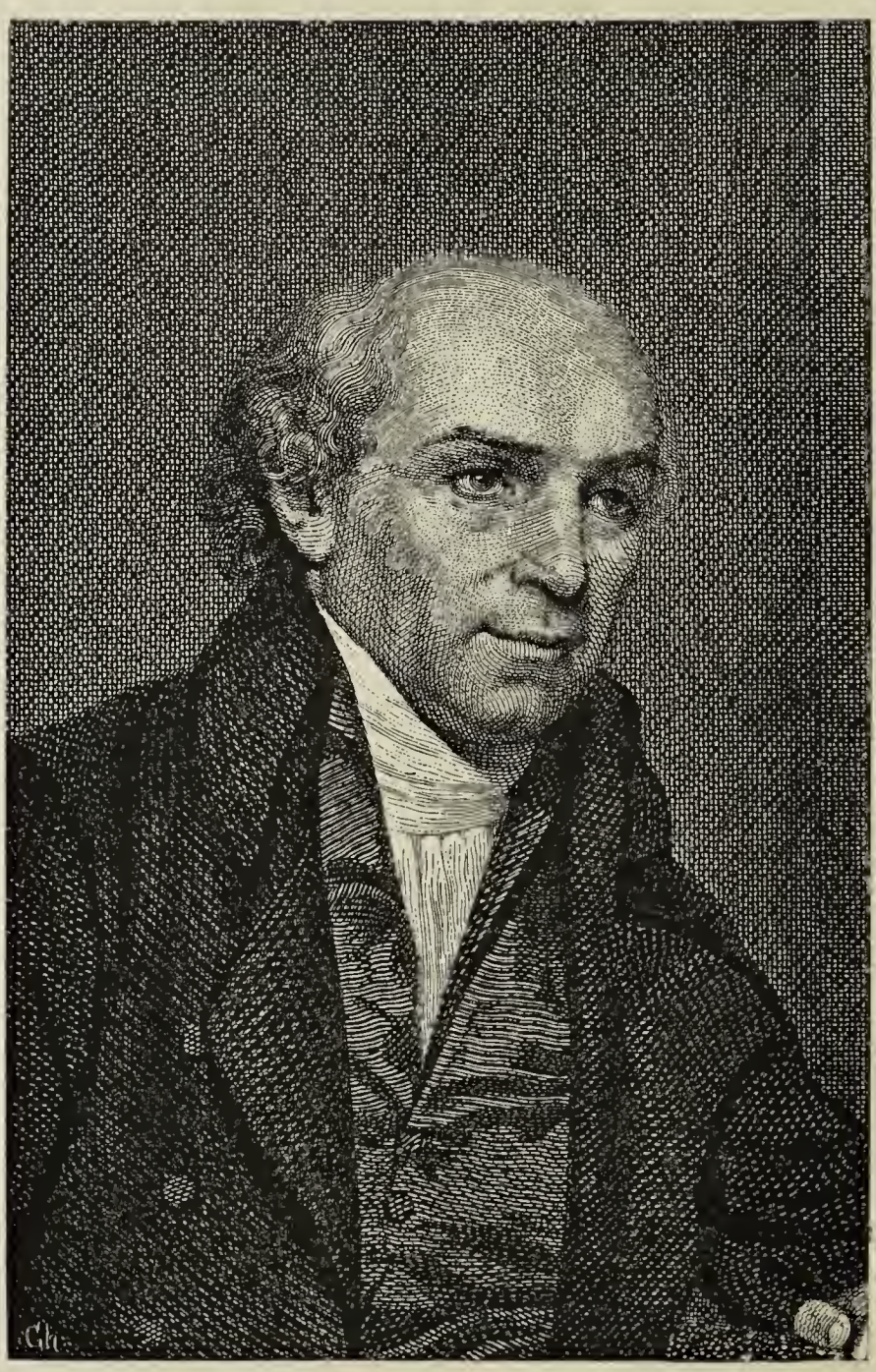

WILLIAM CAREY.

Frontispiece.

MAY 10 1954

WILLIAM CAREY

The Shoemaker

WHO BECAME

"THE FATHER AND FOUNDER OF MODERN MISSIONS."

BY

JOHN BROWN MYERS,

ASSOCIATION SECRETARY OF THE BAPTIST MISSIONARY SOCIETY.

FOURTH EDITION. SIXTEENTH THOUSAND.

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PREFACE.

THIS work is the first of a series of Missionary Biographies which it is the intention of the Publishers to issue. It may be very earnestly hoped that the admirable proposal will be so encouraged as to be carried into effect, for we can conceive nothing more likely to promote Missionary enterprise than acquaintance with the labours and spirit of the men, who, in the high places of the Field, have been "the messengers of the Churches and the glory of Christ."

The price at which the biographies are to be published will render them suitable for general circulation by those friends of Missions who desire to create an intelligent and fervent interest in the evangelisation of the heathen world, as well as for presentation in the family and the school.

Indebtedness is acknowledged for the materials of the present volume to the "Periodical Accounts of the Baptist Missionary Society;" the "Life and Times of Carey, Marshman, and Ward," by J. C. Marshman; "Oriental Christian Biography," by W. H. Carey; and to Mr. John Taylor's "Biographical and Literary Notices."

Those of our readers who wish to obtain further information upon the subject of this Memoir, may be referred to the excellent and exhaustive work recently written by Dr. George Smith.

It now remains for the writer to express the prayerful hope that this biography, produced in such intervals as he has been able to secure, will help to inform many minds respecting the remarkable man who has been justly styled "The Father and Founder of Modern Missions;" and will stimulate many hearts to sympathise with the Christ-like enterprise Carey began, either by consecrating themselves personally, as he did, to the work abroad, or "by holding the ropes," like Fuller, Ryland, Sutcliff, and others, at home.

August, 1887.

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WILLIAM CAREY.

CHAPTER I.

HIS EARLY YEARS.

IF Thomas Fuller, the author of the "Worthies of England," himself a Northamptonshire man, had died a century after instead of exactly a century before William Carey was born, he might have written a work restricted to the worthies of his own county, and to those two hundred years, as voluminous and interesting as his well-known folio. From Dryden, whose birthplace, like his own, was the village of Aldwinkle, down to John Clare, who may be regarded as the English Robert Burns, how many celebrities, and that not alone of poet fame, would have received biographical notice! The dwellers in the midland shire may well be proud of the eminent men who have been born upon its soil. But as the years pass on, and the missionary enterprise, with which the subject of this memoir will ever be identified, shall come nearer to the fulfilment of its blessed purpose, we question whether the name of

any distinguished man in any county or in any country will be uttered with more tender reverence and thankful wonder than that of William Carey, "the Father and Founder of Modern Missions."

Paulerspury, a village with about half the population it now contains, situated three miles from the market town of Towcester and eleven from the county town, was the scene of William Carey's birth. The event took place on the 17th of August, 1761; at which date Philip Doddridge, the Independent minister at Northampton, President of the Academy, and author of "The Rise and Progress of Religion in the Soul," had been dead ten years; the Rev. James Hervey of Weston Flavel, who wrote "Meditations among the Tombs," three years; and the Rev. William Law of King's Cliffe, in the more northern part of the county, the writer of "The Serious Call," and a follower of whom appears to have been largely instrumental in Carey's conversion, had died but a few weeks.

As the infant was being nourished in his cottage home in Paulerspury, the breezy fen in the Isle of Ely was giving sinew to a certain sturdy boy of seven; whilst another boy, two years older, was being trained in the fear of God on the Yorkshire moorland above Todmorden; and a third of the same age—nine years—was astonishing his father, the quaint pastor of College Lane, Northampton, with his precocious learning. The first of these was Andrew Fuller, the second, John Sutcliff, the third, John Ryland, with all three of whom William Carey was hereafter to be brought into the most intimate fellowship.

There is reason to believe that William Carey's early ancestors were of considerable social position; but if this were so, the lad had certainly no evidence

CAREY'S BIRTHPLACE.

of it in the lot to which he was born. At the time of his birth, his father, Edmund Carey, was a journeyman "tammy" weaver living in a cottage, the humble character of which may be seen in the illustration on the preceding page.

In the year 1767, his father removed to the schoolhouse belonging to the Free School at the church end of the village, having obtained the two-fold office of schoolmaster and parish clerk, the duties of which the grandfather had previously performed. In the south porch of Paulerspury Church, a tablet may be seen perpetuating the memory of Edmund Carey, who died June 15th, 1816, in the eighty-first year of his age. The old man was worthy of the memorial, for his faithful services and upright character had won the respect and esteem of all his neighbours.

William, of course, was taught by his father in company with the village lads. He soon began his eager pursuit for knowledge. He would lie awake at night going over his sums, which it is said his mother often heard him doing, when the rest of the family were asleep. On the removal from the cottage in the Pury end to the schoolhouse, he was allowed to have his own little room. And what an interesting room it became! There he kept his numerous birds, to which he was devotedly attached, and the eggs which were the prize of many a risky climb; the walls too were stuck with insects, and botanical specimens were preserved with the utmost care. Many were the spoils he brought home as the result of quests amongst the lanes and haunts of Whittlebury Forest. And surrounded by these treasures of nature, he might often have been seen eagerly reading such books as his father possessed or neighbours could supply. As one of his achievements

at this time he learnt by heart nearly the whole of Dyche's Latin vocabulary.

Two references to these early days are full of interest. His sister Mary remarks, "Though I often used to kill his birds by kindness, yet when he saw my grief he always indulged me with the pleasure of serving them again, and often took me over the dirtiest roads to get at a plant or an insect. . . . I recollect even now the delight with which he would show me the beauties in *the growth of plants*." And as to his literary taste in after years, he himself said: "I chose to read books of science, history, voyages, etc., more than any others. Novels and plays always disgusted me, and I avoided them as much as I did books of religion, and perhaps from the same motive. I was better pleased with romances, and this circumstance made me read the 'Pilgrim's Progress' with eagerness, though to no purpose."

As a boy he was marked by that resolute perseverance which was so conspicuous a characteristic in after life. His indomitable spirit may be seen in the following incident. It is related that having fallen from a tree he had endeavoured to climb, the first thing he did as soon as he had recovered from his bruises was to renew the attempt. The plodding disposition, to which afterwards he confessed he owed so much, had already begun to distinguish him. To quote again his sister: "When a boy he was of a studious turn and fully bent on learning, and always resolutely determined never to give up any portion or particle of anything on which his mind was set, till he had arrived at a clear knowledge and sense of his subject. He was not allured or diverted from it; he was firm to his purpose and steady in his endeavour to improve."

His botanical tastes were greatly encouraged by his uncle, Peter Carey, who was a gardener in the village. Little did this uncle suppose, as he taught the lad how to cultivate flowers and plant trees in his father's garden, that his nephew would one day become one of the most eminent horticulturists in Asia.

In this description of William Carey's childhood may we not, to borrow Milton's metaphor, truly affirm—

> "The childhood shows the man
> As morning shows the day."

At the age of fourteen William began as a field labourer to earn his livelihood, but in consequence of a peculiar skin affection from which at the time he was suffering, and which exposure to the sun most painfully irritated, he was compelled to abandon this employment. What more natural than that attention should then be turned to the shoemaking trade, that being, as it is still, the special occupation in the locality. There was little difficulty in finding a suitable shoemaker to whom to apprentice the lad, and in his seventeenth year we find him at Hackleton, nine miles distant from Paulerspury, in the service of Clarke Nichols. And so he set about learning the craft which has become almost hallowed by the remarkable number of great and good men who have been associated with it.

The providence of God "thus linked him," says Dr. George Smith, "to the earliest Latin missionaries of Alexandria, of Asia Minor, and of Gaul, who were shoemakers, and to a succession of scholars and divines, poets and critics, reformers and philanthropists, who have used the shoemaker's life to become illustrious."

Dr. Smith also states: "Coleridge, who, when at Christ's Hospital, was ambitious to be a shoemaker's apprentice, was right when he declared that shoemakers had given to the world a larger number of eminent men than any other handicraft."

Among Clarke Nichol's books young Carey found a New Testament commentary. Opening its pages he saw for the first time the characters of the Greek language. What could they mean? His master did not know. Who could help him to understand them? Remembering a weaver in his native village who had been well educated, but whose dissolute habits had reduced him in circumstances, he traced with great care the strange letters, and asking leave of his master to visit his home he found out the indigent scholar. And as we thus imagine him gaining instruction in his first Greek lesson, how readily we think of him in later life mastering, by the help of his learned Pundits, the many Oriental languages and dialects, in the acquisition of which, as we shall see, he became so wonderful an adept.

William was unable to complete the term of his apprenticeship owing to the death of his master, but he soon obtained a situation as journeyman with a Mr. T. Old of the same village. In a notice of his early life which Carey sent to Dr. Ryland, he thus refers to his new master:—"My master was a strict churchman, and what I thought a very moral man. It is true he sometimes drank rather too freely, and generally employed me in carrying goods on the Lord's Day morning till near church time; but he was an inveterate enemy to lying, a vice to which I was awfully addicted; he also possessed the quality of commenting on a fault till I could scarcely endure his reflections." In this description of his master it

will be observed he acknowledges a personal propensity to untruthfulness. Of this habit he was cured by an incident which he himself relates. Referring to the custom of collecting Christmas boxes he says, "When I applied to an ironmonger, he gave me the choice of a shilling or a sixpence; I of course chose the shilling, and putting it in my pocket, went away. When I had got a few shillings my next care was to purchase some little articles for myself; but then to my sorrow I found that my shilling was a brass one. I paid for the things which I had bought by using a shilling of my master's. I now found that I had exceeded my stock by a few pence. I expected severe reproaches from my master, and therefore came to the resolution to declare strenuously that the bad money was his. I well remember the struggles of mind which I had on this occasion, and that I made this deliberate sin a matter of prayer to God as I passed over the fields home. I then promised that if God would but get me clearly over this, or in other words help me through with the theft, I would certainly for the future leave off all evil practices; but the theft and consequent lying appeared to me so necessary that they could not be dispensed with. A gracious God did *not* get me safe through. My master sent the other apprentice to investigate the matter. The ironmonger acknowledged having given me the shilling and I was therefore exposed to shame, reproach, and inward remorse, which increased and preyed upon my mind for a considerable time. I then sought the Lord, perhaps much more earnestly than ever; but with shame and fear I was quite ashamed to go out, and never till I was assured that my conduct was not spread over the town did I attend a place of worship."

It appears that the apprentice referred to was the son of a Dissenter. The two young men and their master frequently argued whilst seated at their benches, as is common with shoemakers, upon the subject of religion. William being the son and grandson of a parish clerk, was, as might have been expected, a staunch churchman. He had read Jeremy Taylor's sermons, and Spinker's "Sick Man Visited," and to use his own words, "he had always looked upon Dissenters with contempt, and had, moreover, a share of pride sufficient for a thousand times his knowledge." In the village there was a small meeting-house; but he would not deign to enter it. Nay, "he rather had enmity enough in his heart to destroy it"; but the apprentice, the son of the Dissenter, becoming the subject of deep religious concern, showed much anxiety not alone for himself, but also on behalf of his fellow-workman. In his solicitude he lent him good books, as well as most tenderly and earnestly conversing with him. The result was that William Carey's mind underwent a great change, but the light by which he should see himself a helpless sinner and Christ an all-sufficient Saviour had not yet shone into his heart. He endeavoured to quiet his conscience by a diligent observance of the forms of worship. He became exceedingly zealous, going about to establish a righteousness of his own. He resolved to go regularly to three churches in the day, and to a prayer-meeting at the meeting-house in the evening. He read and meditated much, trying to form a satisfactory creed. Whilst he was thus encouraging his self-righteousness, he made the acquaintance, as before mentioned, of a follower of the Rev. William Law, in conversation with whom he was affected "in

a manner which was new to him." He felt himself ruined and helpless. "The conversation," he says, "filled me with anxiety, and when I was alone this anxiety increased. I was, by these means, I trust, brought to depend on a crucified Saviour for pardon and salvation, and to seek a system of doctrines in the Word of God."

In his desire to inform his mind upon the truths of religion, he attended, as far as he was able, the preaching of surrounding ministers. Of these no preacher seems to have been so helpful as the Rev. Thomas Scott, the commentator, who succeeded the equally well known John Newton in the living of Olney. It is not unlikely that William Carey was induced to go and hear Scott because of the acquaintance he had already made with him. When passing through Hackleton that minister had rested at his master's house. A short time before Scott's death Carey wrote thus to Dr. Ryland: "Pray, give my best thanks to dear Mr. Scott for his translation of the History, &c., of the Synod of Dort. I would write to him if I could command time. If there be anything of the work of God in my soul, I owe much of it to his preaching when I first set out in the ways of the Lord." Dr. George Smith records that the good man replied: "I am surprised as well as gratified at your message from Dr. Carey. He heard me preach only a few times, and then, as far as I know, in my rather irregular excursions; though I often conversed and prayed in his presence, and endeavoured to answer his sensible and pertinent inquiries when at Hackleton. But to have suggested even a single useful hint to such a mind as his must be considered as a high privilege and matter of gratitude."

About this time a small church was being formed

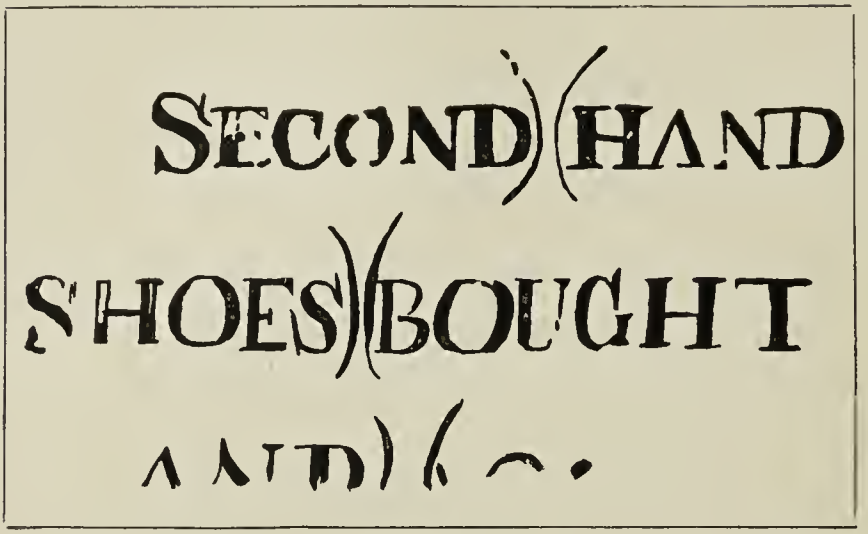
in the humble meeting-house at Hackleton, and Carey, with his fellow-workman, helped to compose this little Christian community. At some of the services, which took the form of a kind of conference, Carey would speak, and evidently with the approbation of his fellow-members. It is interesting to note how he refers to this approval, "Being ignorant, they sometimes applauded, to my great injury."

Among the books coming into his hands was a work, the identical copy of which may now be seen in the library of the Baptist College at Bristol. Its title is, "Help to Zion's Travellers;" it was written with the object of removing various stumbling-blocks out of the way relating to doctrinal, experimental, and practical religion; the author being the elder Robert Hall. This volume was given to him by a Mr. Skinner of Towcester, "in which," says Carey, "I found all that arranged and illustrated which I had so long been picking up by scraps. I do not remember ever to have read any book with such rapture as I did that."

Circumstances now arose which led to his marriage with Dorothy Placket, and this before he was twenty years of age. In consequence of his master's death Carey took over the business, the responsibility of this step being shared by the widow's sister, the said Dorothy. The marriage did not prove suitable; but though Mrs. Carey had little sympathy with her husband's tastes, and though her predisposition to mental disease was the occasion of constant anxiety, he ever treated her with noble tenderness.

The business having thus changed hands, Carey put over his shop a new sign-board, which in after years his old shop-mate preserved; from whose widow it was obtained and eventually deposited in the

college in Regent's Park. It was inscribed with his own hand. The following is a facsimile :—



CAREY'S SIGN-BOARD.
The rest of the writing is now illegible.

Domestic and business troubles soon arose. Fever entered his home. His little daughter in her second year was taken from him ; he himself was smitten down, and though he recovered, ague followed, from which he suffered for more than a year and a-half. His trade was carried on with much difficulty. In his straits he was compelled to part with such things as he could anyhow spare to provide for daily wants. Starvation staring him in the face, his brother, who was only a youth, with some friends in his native village, came to his relief. By their timely aid he was enabled to take a little cottage in Piddington, a place close by, where, besides continuing his shoemaking, he opened an evening school.

Before, however, this removal to his new home, he attended the meetings of the Association held at Olney, though so poor was he, that he had to fast all

day, having no means to procure a dinner. The occasion was eventful, for one of the preachers was none other than the future Secretary of the Missionary Society—Andrew Fuller—who was fulfilling his ministry with so much promise at Soham. As far as is known, this was the first time the two men met, and then without any personal acquaintance. The day was further of importance, because as the result of what took place, Carey from that date began to exercise his own gifts as a preacher with greater regularity. In the evening the Independent minister, Mr. Chater, knowing him slightly, invited him with some friends from Earls Barton to come to his house and partake of refreshment. In course of conversation, Mr. Chater urged these Barton friends to ask William Carey to preach at their chapel. Shortly after they did so. Carey complied; why he could not tell. He thought it was because he had not a sufficient degree of confidence to refuse. Thus began an occasional ministry which extended over a period of three years and a-half.

The Christian people in his native village, hearing of his preaching, desired him to come to them also, which he agreed to do once a month. His mother went to hear him, and formed no mean idea of her son's ability, declaring that if spared he would one day become a great preacher. His father, the parish clerk, not wishing to be seen in the congregation, contrived on one occasion to hear him clandestinely, and though a reserved man, expressed himself as highly gratified.

The friends at Earls Barton, being desirous to form themselves into a Christian Church, invited Mr. Sutcliff, the Baptist minister at Olney, to advise them upon the matter. He not only gave them the benefit of his

wise counsels but very affectionately recommended Carey to connect himself with "some respectable church," and to be appointed to the ministry "in a more regular way." Acting upon this advice, he united himself with the church at Olney, and was by that body of Christians formally set apart for the work of the ministry. Two extracts from the Olney Church book will appropriately close this chapter.

"June 14, 1785. Church Meeting. W. Carey (see June 17) appeared before the Church, and having given a satisfactory account of the work of God upon his soul, he was admitted a member. He had been formerly baptised by the Rev. Mr. Ryland jun. of Northampton. He was invited by the Church to preach in public once next Lord's Day."

"Aug. 10. Church Meeting. This evening our brother William Carey was called to the work of the ministry, and sent out by the Church to preach the Gospel wherever God in His providence might call him."

CHAPTER II.

HIS LIFE AT MOULTON AND LEICESTER.

A SPHERE soon presented itself in Moulton—a village through which the high road passes from Kettering to Northampton, four miles distant from the latter town—for the more regular exercise of Carey's ministerial gifts. The members of the Baptist Church who desired his services had indeed little of this world's goods, for the most they could offer him as a stipend was £10 per annum, which sum was afterwards supplemented by a grant of £5 from a fund in London.

The steps leading to his settlement, according to the custom then prevailing, were marked with extreme deliberation. The first communication from the church was in June, 1785; and not until after more than a year of probationary preaching was it "agreed universally to call their minister, Mr. Carey, to the office of pastor." Three months the call was under consideration. Six months after its acceptance, on August 1st, 1787, the ordination took place, when Mr. Ryland, jun. asked the questions, Mr. Sutcliff

delivered the charge to the minister, and Mr. Fuller to the people.

It is obvious that the income to be derived from the offerings of the poor Baptist community at Moulton would be insufficient for the support of Carey's family; but a schoolmaster having recently left the village, there seemed a good prospect of adding to his slender means by teaching. His circumstances, however, were not very materially improved, as it is doubtful whether the school pence ever amounted to more than seven and sixpence per week. An extract from an appeal for help, when an increasing congregation made an enlargement of the meeting-house a necessity, will bring vividly before the mind his temporal position. "We are all so poor that upon attempting a collection among ourselves, we could raise but a few shillings above two pounds; . . . at the same time the peculiar situation of our minister, Mr. Carey, renders it impossible for us to send him far abroad to collect the contributions of the charitable; as we are able to raise him but about ten pounds per annum, so that he is obliged to keep a school for his support; and as there are two other schools in the town, if he was to leave home to collect for the building, he must probably quit his situation for want of a maintenance. If, therefore, God should put it into the heart of any Christian friends at a distance to assist us in our distress and necessity, we would beg of them to remit the money, that they may collect for us, to the care of the Rev. Mr. Ryland in Gyles's Street, Northampton."

The attempt to supplement his stipend by teaching was soon frustrated by the return of the schoolmaster. It is questionable, however, whether in any circumstances his school would have succeeded; for though

he had extraordinary power in the acquisition of knowledge, he had less in the imparting of it. "He probably," says his sister, "had much less faculty for teaching than for acquiring." This seems to have shown itself in the imperfect discipline of the boys. Conscious that he was sadly wanting in the requisite sternness, he would humorously observe, "When I kept the school, the boys kept me."

His school failing, he was compelled to resume his trade as a shoemaker ; but not as his own master, for his former experiences gave him little encouragement to re-commence business on his own account. He sought and obtained work from a Government contractor in Northampton ; and once a fortnight the village pastor might have been seen trudging along the road with his bag of boots, and then returning with a fresh supply of leather.

But by this time his mind and heart were becoming engrossed with the great missionary idea. It is probable that its inception was due to the reading of Cook's Voyages, though if ever an idea was originated in any man by the Spirit of God, it was surely this idea of the evangelisation of the heathen world.

It should not be forgotten here that whilst Carey is truly described as "The Father of Modern Missions," other noble men, such as Eliot and Brainerd and Schwartz, had themselves been missionaries ; but no Society had as yet been originated for the definite object of sending the Gospel to the heathen. As Dr. George Smith observes, "The English and Scotch Propagation Societies sought rather to provide spiritual aid for the Colonists and the Highlanders ;" and again, "William Carey had no predecessor in India as the first ordained Englishman who was sent

to it as a missionary; he had no predecessor in Bengal and Hindoostan proper as the first missionary from any land to the people. Even the Moravians, who in 1777, had sent two brethren to Serampore, Calcutta, and Patna, had soon withdrawn them, and one of them became the Company's botanist in Madras—Dr. Heyne. Carey practically stood alone at the first."

In any account of the origin of the Baptist Missionary Society, considerable prominence should be given to two publications, one by Jonathan Edwards, and the other by Andrew Fuller. A copy of the first, entitled "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth," came into Carey's hands. The reading of the pamphlet by the ministers of the Northamptonshire Association resulted in a resolution to set apart an hour for prayer on the first Monday in every month, when especially the spread of the Gospel to the most distant parts of the habitable globe was to be the object of most fervent request, an expression being added, in the catholicity of their hearts, of the joy it would occasion if other Christian Societies, not alone of their denomination, would unite with them.

The other publication was Andrew Fuller's, "The Gospel worthy of all Acceptation," the issue of which work was a most needed and most powerful antidote to the antinomianism so rife amongst the Churches. "If," argued Carey when he had read Fuller's work, "it be the duty of all men, where the Gospel comes, to believe unto salvation, then it is the duty of those who are entrusted with the Gospel to endeavour to make it known among all nations for the obedience

of faith." The more Carey brooded over the religious condition of the world, the more convinced he became that a solemn responsibility rested upon Christians to send forth a knowledge of the glad tidings. How this could be done came now to be the problem of his constant thought. The idea kindled within him as a fire that burned. It was with him as he taught in his school, and as he worked on his bench. It gave tone to his sermons as it burdened his prayers. "I remember," says Fuller, "on going into the room where he employed himself at his business, I saw hanging up against the wall a very large map, consisting of several sheets of paper pasted together by himself, on which he had drawn with a pen a place for every nation in the known world, and entered into it whatever he had met with in reading, relative to its population, religion, &c."

His settlement at Moulton brought Carey into frequent contact with the ministers of the association with which his Church was connected. He of course attended their periodic meetings. His life-long friendship with Mr. Fuller began on one of these occasions; though, as we have seen in the preceding chapter, he had previously heard him preach at Olney. The appointed preacher failing to appear, Carey was requested to take his place. This he did with such acceptance, that on his descending from the pulpit, Fuller seized him by the hand, expressing the pleasure he felt at their agreement in sentiment, and also the hope that they might know each other more intimately.

At these meetings of the ministers, Carey lost no opportunity that arose in private conversation to urge upon his brethren the great question with which his own thoughts were ever absorbed. He did not,

however, meet with the sympathy he desired; but whether they would hear or forbear to hear, he could not but continue his importunity. An ever memorable scene must now be narrated. We give the story in the words of Mr. Morris, the minister at Clipstone:—"Before the end of 1786, Mr. Carey, accompanied by another minister of the same age and standing with himself, went to a ministers' meeting at Northampton. Towards the close of the evening, when the public services were ended, and the company engaged in a desultory conversation, Mr. Ryland senior entered the room, and, with his accustomed freedom, demanded that the two junior ministers, Mr. Carey and his friend, should each propose a question for general discussion. Mr. Carey pleaded several excuses, but a question was imperiously demanded. At length he submitted, 'Whether the command given to the apostles to "teach all nations," was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?'

"The querist was soon told by his interrogator, without waiting for the judgment of the company, that certainly nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first; and that he was a most miserable enthusiast for asking such a question! This was the first time Mr. Carey had mentioned the subject openly, and he was greatly abashed and mortified; but he still pondered these things in his heart. Mr. Fuller at the same time sympathised with him, offered several encouraging remarks, and recommended it to him to pursue his inquiries."

During a visit Carey had paid to Birmingham

probably on behalf of the Moulton Chapel debt, he made the acquaintance of a Mr. Potts, from whom he met with the warmest sympathy. Having informed him in the course of conversation that he had a manuscript upon the subject of missions, this gentleman urged him to publish it, generously offering the sum of £10 for that purpose—but the time for publication was not yet.

In the April of 1789, Carey made the important communication to his Moulton friends that he had received an invitation to the pastorate of Harvey Lane Church, in Leicester, the church which hereafter was favoured with the ministrations of the pre-eminently gifted Robert Hall. The entry in the church-book will be read with interest: "April 2nd—Our beloved pastor, who had been in considerable straits for want of maintenance, informed us that the church at Leicester had given him an invitation to make trial with them, on which account we appointed to meet every Monday evening for prayer on that affair." The call was accepted; his brethren, Fuller, Sutcliff, and Ryland again, with Pearce of Birmingham, in due course, coming to his formal induction.

But though his change of residence was in many respects a great advantage, bringing him into association with men of culture, whose books were freely placed at his disposal, yet his material circumstances were little improved, and so again we see him compelled to resume school teaching.

Whilst at Leicester he enjoyed an intimate friendship with the rector of St. Mary's, the evangelical Thomas Robinson. Between the two men there was the most cordial understanding. "Mr. Robinson," said Mr. Carey on a certain occasion, "I am a Dissenter and you are a Churchman. We must each endeavour

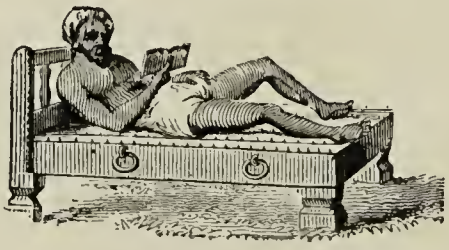
to do good according to our light. At the same time you may be assured that I had rather be the instrument of converting a scavenger that sweeps the streets than of merely proselytising the richest and best characters in your congregation."

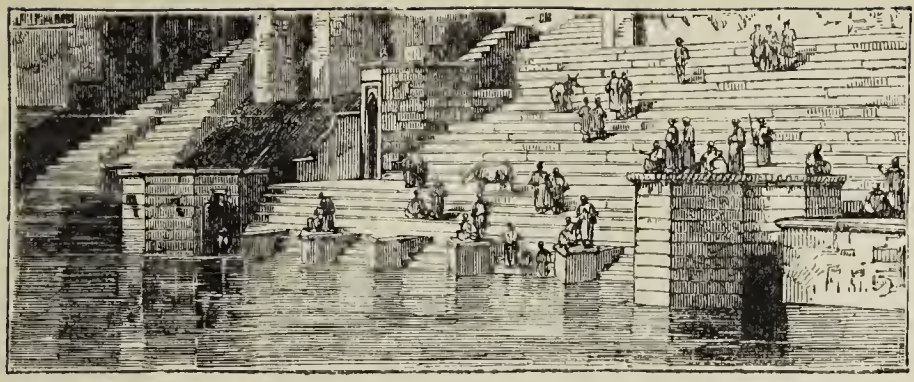
The course of events was now rapidly moving towards the formation of the Missionary Society. At the association meetings in 1791, held at Clipstone, the preachers were Mr. Sutcliff and Mr. Fuller; the former taking as his subject, "Jealousy for the Lord of Hosts;" the latter, "The pernicious influence of delay in matters of religion." A most solemn feeling pervaded the assembly. Carey, deeply moved, and hoping that his hour had come, urged the brethren no longer to delay in the matter of the evangelisation of the heathen. Such was the effect of his earnestness that had it not been for Sutcliff's counsels, recommending further consideration, a Society had then and there been started. The brethren separated with the request that Carey should publish what it was known he had written upon the subject.

When the annual meetings of the association came round again—this year to be held at Nottingham—Carey was one of the preachers. He chose for his text Isaiah liv. 2 and 3. The two divisions, hereafter to be the motto of the Society, being, "*Expect great things from God*," "*Attempt great things for God.*" The impression made by the discourse was so decided, that the following resolution was arrived at:—"That against the next meeting of ministers at Kettering, a plan should be prepared for the purpose of forming a society for propagating the Gospel among the heathen." The meeting was duly held on the 2nd of October, 1792; and, in Mrs. Beeby Wallis's back parlour, when the public services of the day were ended,

HOUSE AT KETTERING IN WHICH THE BAPTIST MISSIONARY SOCIETY WAS FORMED.

the ministers having retired for prayer, plans were submitted and approved, solemn vows were uttered, a collection of £13, 2s. 6d. was made; and so the great missionary enterprise was duly inaugurated. Mr. Fuller was appointed Secretary, and Mr. Hogg of Thrapston, Treasurer. Before separating, Carey promised that whatever profits might result from the publication of his manuscript should be added to the fund which the collection had started. As soon as possible it was printed, bearing the title of "An Inquiry into the obligations of Christians, to use means for the conversion of the heathens. In which the religious state of the different nations of the world, the success of former undertakings, and the practicability of further undertakings, are considered. By William Carey." A more accurate and complete treatise could scarcely have been written. It is too long to reproduce in these pages. We must content ourselves with simply saying that every word is worthy of consideration at the present day, being by no means out of date, though published nearly a century ago.





CHAPTER III.

HE OFFERS HIMSELF AS A MISSIONARY, AND STARTS FOR INDIA.

THE Society being now formally organised, and its funds being increased by "a surprising sum" of £70 obtained by Mr. Pearce from friends at Birmingham, a statement for information and appeal was drawn up by the Committee and "addressed to their fellow Christians at large." This being done, the vital questions arose in what part of heathendom their operations should begin, and where a suitable missionary or missionaries should be found?

At one of the business meetings a letter was received from Mr. Carey, who was unable to be present, in which attention was directed to a Mr. Thomas, who in 1783 had gone out to India in the East India Company's service as surgeon on board the *Oxford;* and who, during his residence in that country, had engaged to a considerable extent in evangelistic labours, being largely encouraged and supported by that truly Christian man, Mr. Charles

Grant. The letter stated that Mr. Thomas was now in England, and that he was trying to establish a fund in London for a mission to Bengal. Carey suggested that it might be desirable to co-operate. This led to a request—that Brother Thomas should send a narrative of himself and of his labours in India; and also to a resolution that the Secretary should make all due inquiries. The result being satisfactory, Mr. Thomas was invited to go out under the patronage of the Society, the Committee engaging to furnish him with a companion, "if a suitable one could be obtained."

No sooner was that resolution passed than Carey offered his own services. The circumstances in which the offer was made are now historic. Having been greatly impressed by perusing Mr. Thomas's account of the religious condition of the heathen, Andrew Fuller remarked that "there was a gold mine in India, but it seemed almost as deep as the centre of the earth." When he asked, "Who will venture to explore it?" "I will venture to go down," was the instant reply of Carey; "but remember that you," addressing Fuller, Sutcliff, and Ryland, "must hold the ropes." "This," afterwards said Fuller, "we solemnly engaged to him to do, pledging ourselves never to desert him as long as we should live."

Whilst the brethren were thus deliberating, who should appear upon the scene but Thomas himself! When Carey beheld his future colleague he rose and fell on his neck and wept.

The two missionaries being now definitely accepted, preparations for their departure were at once set on foot; but no sooner did they begin practically to carry out the great object of the enterprise than their difficulties commenced.

The congregation to which Carey had ministered

was loath to lose the services of their pastor; and so Thomas and Sutcliff had to visit Leicester to conciliate his hearers. With many heart-pangs his congregation consented to the severance, a sense of duty prevailing. "We have been praying," said one of the members, "for the spread of Christ's Kingdom amongst the heathen, and now God requires *us* to make the first sacrifice to accomplish it." And upon their pastor leaving they made an entry in their church book, so that his love to his poor miserable fellow creatures might be put on record; at the same time stating that whilst they concurred with him, it was at the expense of losing one whom they loved as their own souls.

A greater difficulty arose in the reluctance of Mrs. Carey to accompany her husband. His representations and entreaties were of no avail. But whilst his determination never wavered, the prospect of a possible life-long separation cost him unutterable grief. How keenly he felt may be seen in the manner in which he wrote to his wife when he had proceeded as far as Ryde. "If I had all the world, I would freely give it all to have you and the dear children with me; but the sense of duty is so strong as to overpower all other considerations. I could not turn back without guilt on my soul. . . . Tell my dear children, I love them dearly and pray for them constantly. Be assured I love you most affectionately."

But the greatest of all the difficulties was that of securing a passage for the missionaries. Before, however, referring to this hindrance, some account must here be given of the valedictory services held at Leicester. The forenoon was devoted to prayer. In the afternoon, Thomas himself preached from the words, "Their sorrows shall be multiplied that hasten

after another god." In the evening, the Treasurer having discoursed, Andrew Fuller, the Secretary, delivered the parting charge, from the text, "Peace be unto you; as my Father sent Me so send I you." Space will not permit us to give more than the opening and closing sentences of this solemn address. "My very dear brethren, Every part of the solemnities of this day must needs be affecting; but if there be one part which is more so than the rest, it is that which is allotted to me, delivering to you a solemn parting address. Nevertheless, I must acknowledge that the hope of your undertakings being crowned with success, swallows up all my sorrows. I could, myself, go without a tear, so at least I think, and leave all my friends and connections, in such a glorious cause." And these were the concluding remarks: "Go then, my dear brethren, stimulated by these prospects. We shall meet again. Crowns of glory await you and us. Each, I trust, will be addressed at the last day by our great Redeemer, 'Come, ye blessed of my Father'; these were hungry and you fed them; athirst, and you gave them drink; in prison, and you visited them; enter ye into the joy of your Lord."

On inquiry being made in London by the missionaries and Mr. Pearce, "the seraphic" Pearce, who accompanied them, as to the means of departure, great difficulties soon presented themselves. Influence was brought to bear upon the East India Company. Carey's old friend, the Rev. Thomas Scott, having removed from Olney to the chaplaincy of Lock's Hospital, was urged to communicate with Mr. Charles Grant, then at the India House, but to no purpose. As it became evident that no license was likely to be obtained, it was resolved to go if possible without one.

In such a matter they believed they ought to obey God rather than man. Thomas, knowing the captain of the *Oxford*, which was then in the Thames, induced him for a consideration of £250 to take the missionary party on board his vessel. The party consisted of himself, Mrs. Thomas, and their child, also Carey and Felix his son, who had agreed to accompany his father. The day fixed for the departure was the 3rd of April, 1793, but the vessel was delayed for weeks off the Isle of Wight; and, to their bitter disappointment, when, after all the inconvenience and expense of the delay, she was about to proceed, the missionaries were summarily ejected from the ship; an anonymous communication having been received by the captain to the effect that it was known a person was going in his ship who had not obtained a licence from the Directors, and that if he remained, information would be laid against him. Under these circumstances, Thomas and Carey, with those belonging to them, were compelled to quit the vessel.

Carey at once sent the bad news to Fuller, and Fuller almost gave way to despair. "We are all undone," he wrote to Ryland. "I am afraid, now, leave will never be obtained for Carey or any other. The adventure seems to be lost. It is well if the £250 for the voyage be not lost."

But a Divine Providence was overruling all these trying circumstances. With heavy hearts the missionaries found their way back to London. And whilst Carey was writing to his wife, Thomas went to a coffee-house to make inquiries whether any Swedish or Danish ship was likely to sail for Bengal. The result was that a waiter put into his hand a card on which he read: "A Danish East Indiaman. No. 10 Cannon Street."

The effect of those magic words may be more easily imagined than described. To No. 10 Cannon Street, Carey and Thomas at once repaired. The intimation was correct. The East Indiaman was expected shortly in the Dover Roads. The terms would be £100 for a passenger, £50 for a child, and £25 for an attendant. Carey had only obtained £150 of the £250 paid for their passage on the *Oxford*. There was no time to spare. At nine o'clock at night the two men started for Northampton, to secure, if possible, the requisite money. Carey also hoped that as he would have the opportunity of seeing Mrs. Carey again, who had removed from Leicester to Piddington, the village where they had formerly lived, her objection to going with him might be overcome. And such, to his great relief and joy, was actually the case; for, on the condition that her sister should go with them, she was willing to give her consent.

This pleasing decision, however, involved a very large additional expense, as the party would now be increased to eight persons, and the passage money to £700. Mr. Ryland, to whom the missionaries went on their arrival at Northampton, had only about £9 belonging to the mission, and between £4 and £5 of his own; but a bill had been sent up to Mr. Fuller, from Yorkshire, by Mr. Fawcett (the author of "Religion is the Chief Concern" and other well known hymns) for £200. This being insufficient, Mr. Ryland at once sat down and wrote letters to John Newton, who had removed from Olney to London, to Abraham Booth, and Dr. Rippon, begging them to find the rest of the money on promise of repayment. But Thomas was so fortunate in his negotiations with the captain, suggesting such arrange-

ments as to accommodation that he agreed to take the whole party for three hundred guineas. And so, after some further difficulty in getting the luggage, which had been left at Portsmouth, to Dover in time for the sailing of the vessel, on June 13th, 1793, on board the *Kron Princessa Maria,* the missionaries and their families eventually started for the land of their adoption; Thomas scribbling to a friend in London, "The ship is here! The signal made;—the guns are fired;—and we are going with a fine fair wind. Farewell, my dear brethren and sisters, farewell! May the God of Jacob be ours and yours by sea and land, for time and eternity; most affectionately, adieu!"

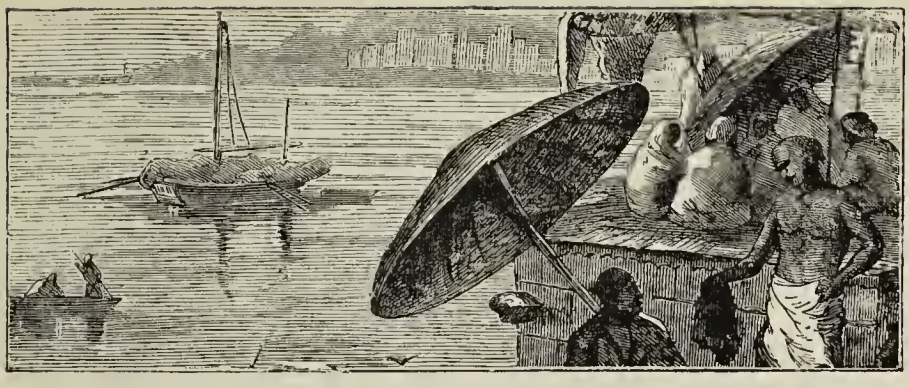
In these days of facility of travel, when a voyage from London to Bombay may be accomplished in three weeks, it is not easy to realise the tediousness and inconvenience involved in a five months' passage. It was not until the 9th of November that the missionary party reached Calcutta, after a somewhat unfavourable voyage, severe storms having been encountered.

The time on board ship was largely spent by Carey in familiarising himself under Thomas's tuition with the Bengalee language. His enthusiasm for the great work upon which he had gone forth increased as he approached Calcutta. Writing home to the secretary with an enlarging heart—a heart like Wesley's when he wrote:

> "Oh, that the world might taste and see
> The riches of His grace!
> The arms of love that compass me
> Would all mankind embrace!"—

he said: "Africa is but a little way from England, Madagascar but a little farther. South America and all the numerous and large islands in the India and

China seas, I hope, will not be passed over. A large field opens on every side. Oh, that many labourers may be thrust out into the vineyard of our Lord Jesus Christ, and that the Gentiles may come to the knowledge of the truth as it is in Him."



CHAPTER IV.

FIRST EXPERIENCES.

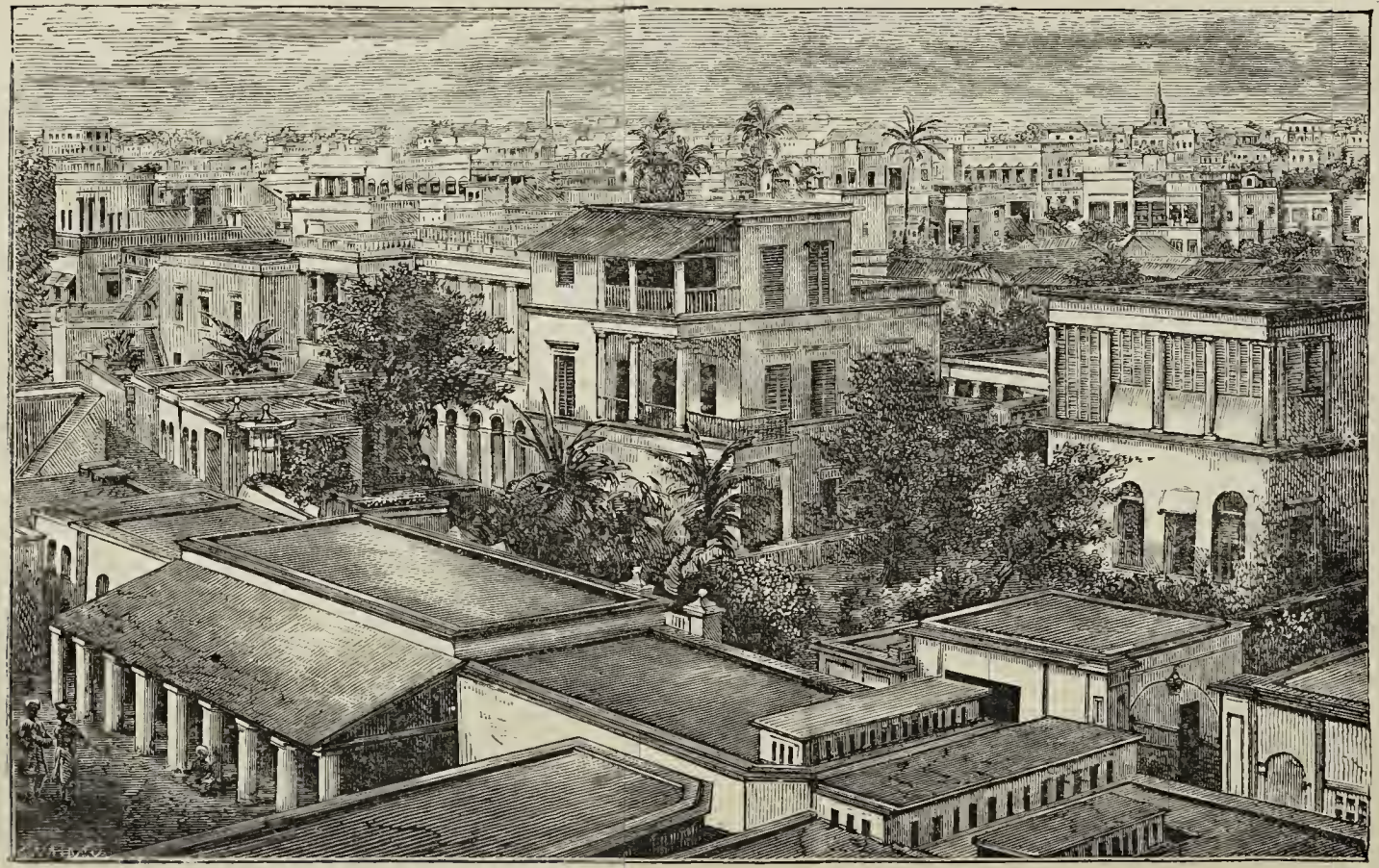
THOUGH Thomas's knowledge of India was an advantage to Carey as he entered into a strange land, it must be confessed the latter had frequent occasion to lament that impetuosity and want of sound judgment by which, with all his excellences, Thomas was so conspicuously characterised. Carey's tender affection for his colleague and high regard for his sincerity and devotion are beyond all question ; but there is equally no question, that the early trials of the mission were aggravated by the above named defects. As one of the serious consequences of these failings, Thomas had involved himself in debt, during his previous residence in India. These pecuniary obligations not only embarrassed the circumstances of the missionaries, but estranged from Thomas, and as well from Carey, some European Christians who probably would otherwise have been their warmest friends.

On reaching Calcutta the first necessity was to realise their investments. The £150 granted by the

Society for their support had been invested in articles of merchandise. Thomas undertook their re-sale and realised to advantage. At first it appeared as if circumstances would favour their settlement in the city. Thomas was advised to pursue his medical profession ; and Carey had the prospect of securing a situation at the Company's Botanical Garden. The vacancy, however, became filled by another applicant.

Calcutta, as a place of residence, being found too expensive for their resources, the missionaries removed to Bandel, a village close to the town of Hooghly. The change was not advantageous, as the place afforded no opportunity for the development of Carey's great missionary ideas, being for the most part a place of resort for Europeans from Calcutta. What were these ideas? He had stated them in his pamphlet. They may be summed up in his own terse phrase, in which upon review he expressed his continued approval of them : "A missionary must be one of the companions and equals of the people to whom he is sent."

But whilst we must content ourselves with this admirable summary, an extract may be given showing his views upon the question of the subsistence of missionaries. "As to the difficulty of procuring the necessaries of life, this would not be so great as may appear at first sight ; for though we could not procure European food, yet we might procure such as the natives of those countries which we visit subsist upon themselves. It might be necessary, however, for two, at least, to go together ; and in general I should think it best that they should be married men, and, to prevent their time being employed in procuring necessaries, two or more other persons, with their wives and families, might also accompany them, who



GENERAL VIEW OF CALCUTTA.

should be wholly employed in providing for them. In most countries it would be necessary for them to cultivate a little spot of ground, just for their support, which would be a resource to them, whenever their supplies failed. Not to mention the advantage they would reap from each other's company, it would take off the enormous expense, which has always attended undertakings of this kind, the first expense being the whole; for though a large colony needs support for a considerable time, yet so small a number would, upon receiving the first crop, maintain themselves. They would have the advantage of choosing their situation, their wants would be few; the women and even the children would be necessary for domestic purposes. . . . Those who attend the missionaries should understand husbandry, fishing, fowling, &c., and be provided with the necessary implements for these purposes."

Bandel afforded no facility whatever for proceeding upon these missionary principles. The time for their application had not yet come, so Thomas and Carey returned to Calcutta, after visiting for a short time a place called Nuddea, where indeed Carey hoped to have built himself a hut, and to have lived like the natives.

On their return to the city Thomas resumed his practice as a doctor; and Carey obtained from one of Thomas's money-lenders the use of a miserable garden-house in one of the suburbs. The trials which Carey at this time had to endure were many and bitter. We have seen that in his earlier life he was no stranger to poverty, but in no period had he been brought to such straits as those he now experienced. What pathos is there in this lamentation: "I am in a strange land alone, no Christian friend, a large family, and nothing to supply their wants." And besides

these straitened means, his wife and two of his children were attacked with dysentery. But with all these adversities there was no failing of heart. His holy courage never flinched. He knew whom he trusted. "All my friends are but one" wrote this undaunted hero, "I rejoice, however, that He is all sufficient, and can supply all my wants temporal and spiritual. Things may turn out better than I expect. Everything is known to God, and God cares for the mission. Oh for contentment and delight in God, and much of His fear before my eyes! Bless God, I feel peace within, and rejoice in having undertaken the work. I anxiously desire the time when I shall so far know the language, as to preach in earnest to these poor people."

Ever since his arrival in the country, Carey had been under the tuition of Ram Bosoo, one of Thomas's inquirers, with a view to the acquisition of the vernacular. During the absence of Thomas from India, this man in very trying circumstances had fallen again into idolatry, but Carey believing that he was penitent engaged him as his pundit; and under his teaching he made, as was only to be expected from his linguistic abilities, the most satisfactory progress. Whilst in Calcutta, Carey heard of some land in the Soonderbuns, which it would be possible to secure gratis for three years, a small rent being required after the expiration of that period. It was jungle-land and would of course need to be cleared. The use of a bungalow, at a place called Dehatta, was offered him until such time as he could get a dwelling-house made for himself and his family. He was most anxious to accept this offer, but how could he reach Dehatta without means? Again and again he endeavoured to borrow the requisite funds. At

length, with Ram Bosoo as his guide, he set out in a boat, taking with him his family, whose reluctance to leave Calcutta and go forth not knowing whither they went added to the bitterness of his cup.

When they had proceeded about forty miles in an easterly direction, a house apparently English-built attracted their attention. Upon Ram Bosoo stating that it was occupied by an English gentleman, Carey resolved to call upon him. And with that hospitableness for which Europeans have been generally distinguished, the gentleman gave the missionary party a most hearty welcome, telling Carey that "he might stop for half-a-year or longer if he pleased."

Notwithstanding this kind invitation, a suitable spot in the jungle-land was selected, the land was cleared and very soon a hut was in process of erection. Describing the place, Carey wrote, "Although the country is an excellent soil, it has been lately almost deserted, on account of the tigers and other beasts of prey which infest the place ; but these are all afraid of a gun, and will soon be expelled ; the people therefore are not afraid when a European is nigh. We shall have all the necessaries of life except bread, for which rice must be a substitute. Wild hogs, deer and fowl are to be procured by the gun and must supply us with a considerable part of our food. I find an inconvenience in having so much of my time necessarily taken up in procuring provisions, and cultivating my little farm. But when my little house is built, I shall have more leisure than at present, and have daily opportunities of conversing with the natives and pursuing the work of the Mission."

It was not, however, in the Soonderbuns that Carey was to pursue his missionary life. God, in

His providence, was about to direct his course elsewhere. At Malda, some 200 miles distant, was a Mr. George Udny. This Christian gentleman had been a warm friend of Thomas, contributing, during his former residence in India, very largely to his support. The aid, however, had been withdrawn owing to Thomas's eccentricities. But a sad calamity occurred in Mr. Udny's family, his brother and his brother's wife having been drowned whilst crossing the Hooghly. Thomas, hearing of the incident, at once repaired to his former friend. Notwithstanding the estrangement that had arisen, the interview was of a most truly Christian character, and resulted in the old intimacy being renewed. This visit of consolation had most important results.

Mr. Udny was an indigo manufacturer; and at this particular time was erecting two additional factories which would each require a manager. The positions were offered respectively to Carey and Thomas. The offers, being regarded as providential, were accepted; and so the two men proceeded to their new abodes, Carey feeling as if he were released from prison. This took place in June, 1794.

The factory which Carey was to superintend was at Mudnabatty; and besides a salary of 200 rupees per month, he was promised a commission upon the sales. No sooner did he find himself in these favourable circumstances than he at once communicated with Mr. Fuller, the Secretary of the Society, that he should not need any more supplies, having a sufficiency, but expressing the hope that another mission would be begun elsewhere.

The duties at the factory allowed time for his other pursuits, indeed he was at leisure the greater part of the year for the business of the Mission. The capacity

for work which had ever distinguished him became now most conspicuous. He made such progress in Bengalee as to be able to preach intelligibly half-an-hour together. His occupation taking him frequently into the surrounding country, he had opportunities for speaking to the natives, which he never failed to improve. He commenced a school, and worked so vigorously at his translation, that in August of the same year he wrote to England: "I intend to send you soon a copy of Genesis, Matthew, Mark, and James in Bengalee, with a small vocabulary and grammar of the language in manuscript, of my own composing."

In the following month these prodigious labours were interrupted by illness. Fever prostrated him. And as he did not recover, Mr. Udny proposed that he and Thomas should go in his pinnace towards Thibet; at the same time search was to be made for eligible spots where other factories might be built. The fever did not leave him until a month after his return. But though he recovered himself, he was called to part with his little boy, Peter, a child of five years. Referring to the difficulty attending the burial of his child, owing to the superstitions of the people, he remarks:—

"When my dear little boy died I could not prevail upon any one to make him a coffin, though we had carpenters in our own employ. With difficulty I engaged four Mussulmen to dig a grave for him. No one would undertake it alone, and therefore so many of them went together, that they might all have an equal share of shame. We sent seven or eight miles for two persons to carry him to the grave, but in vain, and my wife and I had agreed to do it ourselves, when a lad who had lost caste and our *mater* (a servant who performs the most servile

offices) were induced to relieve us from this painful service. This was on Saturday, and on Monday the four Mussulmen came and told us they had lost caste for digging the grave, and that the Mundul, or head man of their village, had forbidden any of the people to eat, drink, or smoke with them."

Carey continued at Mudnabatty until the year 1799. Sometime previous to this date, owing to circumstances over which he had no control—bad seasons, disastrous floods, the seizure of a very valuable cargo by French privateers, and the failure of his brother—Mr. Udny's commercial position had become seriously affected. And it being evident that the factory at Mudnabatty could not be continued, Carey wrote in the following strain to Mr. Fuller:—"The experience obtained here, I look upon as the very thing which will tend to support the Mission. I know now all the methods of agriculture that are in use. I know the tricks of the natives, and the nature of the lowest rate of housekeeping in this country. Having had a monthly allowance, I have made all experiments on these heads, which could not have been made without ruin had I not had these resources, and I will now propose to you what I would recommend to the Society; you will find it similar to what the Moravians do. Seven or eight families can be maintained for nearly the same expense as one, if this method be pursued. I then earnestly entreat the Society to set their faces this way and send out more missionaries. We ought to be seven or eight families together; and it is absolutely necessary for the wives of missionaries to be as hearty in their work as their husbands. Our families should be considered nurseries for the Mission; and among us should be a person capable of teaching school, so as

to educate our children. I recommend all living together, in a number of little straw houses, forming a line or square, and of having nothing of our own, but all general stock. One or two should be elected stewards to preside over all the management, which should, with respect to eating, drinking, worship, learning, preaching excursions, &c., be reduced to fixed rules." Such was Carey's plan, a plan which was hereafter to be the foundation of the missionary life and work at the celebrated Serampore.

These views as to self-support enunciated from the first in the Enquiry, had not fully commended themselves to certain of the Committee at home. There was a fear lest the missionaries might become too much absorbed in worldly affairs. Hence the Secretary had occasionally been instructed to admonish with affectionate but decided counsels. Some of the larger-hearted members entertained no such fear. It is therefore all the more to the credit of the brethren in England that they should have passed the following resolution as soon as they heard of the cessation of Carey's means of income:—"That our brethren having in a disinterested manner declined their ordinary income from us, at a time when they thought they could do without it, and various unforeseen circumstances having since occurred, which render it necessary that we afford them substantial assistance—the arrears of the salary, which for a time they have voluntarily declined, be made good by the Society."

And not only was the Society willing to renew its support, but the committee had, previous to the passing of this resolution, sent out an additional missionary in the person of Mr. Fountain, whose arrival was a cause of great encouragement.

Being compelled to remove from Mudnabatty, Carey opened a factory at Kidderpore on his own account. But events were working together to bring the adventure to a speedy end.

This chapter may fittingly close with two or three extracts from the journal which Carey kept whilst at Mudnabatty, revealing as they do the manner of man he was :—

"Nov. 24-30, 1794. During these days, having no one to speak to, and many hours in which no business could be done, I found my soul drawn out after the Lord : I was enabled to be instant in prayer for the success of my ministry among the heathen, the success of my colleague, and for all my dear friends in England, who lie very near my heart; especially for the church at Leicester, and our Mission Society. I was much engaged for many by name, and was greatly affected with what might be their probable situations both spiritual and temporal. I had intended to go and preach to more of the inhabitants of these parts, but a return of the fever prevented me."

"Feb. 3, 1795. This is indeed the Valley of the Shadow of Death to me. Oh what would I give for kind sympathetic friends, such as I had in England, to whom I might open my heart! But I rejoice that I am here notwithstanding, and God *is here*, who can not only have compassion, but is also able to save to the uttermost."

"May 9. For the last three Sabbaths my soul has been much comforted in seeing so large a congregation, more especially as many attend who are not our own workmen, from the parts adjacent, whose attendance must be wholly disinterested. I therefore now

rejoice in seeing a regular congregation composed of from two to six hundred people, of all descriptions, Mussulmen, Brahmins, and other classes of Hindoos, which I look upon as a favourable token from God. I this day attempted to preach to them more regularly from Luke iv. 18, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor," &c., in which discourse I endeavoured to prove the miserable state of unconverted man, as spiritually poor, as bound by a sinful disposition, and by pernicious customs, and vain expectations of happiness from false and idolatrous worship. I also took occasion to observe that both in the Shasters and Koran there were many good observations and rules, such as ought to be regarded, but that one thing they could not inform us of—viz., how God can forgive sin consistently with His justice, and save sinners in a way in which justice and mercy could harmonize. . . . I felt my own soul warmed, and hope for good. God has given me, of late, a greater concern for the salvation of the heathen, and I have been enabled to make it a more importunate request at the throne of grace."

"Blessed be God that we have at last received letters and other articles from our dear friends in England. I rejoice to hear of the welfare of Zion. I bless God that Leicester people go on well. Oh, may they increase more and more. Letters from dear brethren, Fuller, Pearce, Morris, and Rippon; but why not from others?"

"June 14. I hope and long for the blessing of God among us. Though it is painful to preach among careless heathens, I feel preaching the Gospel to be the element of my soul."

CHAPTER V.

REMOVAL TO SERAMPORE.

ON the right bank of the river Hooghly, fifteen miles above Calcutta, was the little Danish settlement of Serampore, which for many years was destined to become the home of the missionaries. In the year 1755, two years before the decisive battle of Plassey, by which victory the foundation of the British Empire in India was laid, a few traders from Denmark purchased from the Nabob of Moorshedabad a plot of land consisting of twenty acres, on which they erected a factory. This settlement, thus originated, grew in size and influence. In 1799, at the time when it afforded protection to the missionaries, it had reached its highest commercial prosperity.

We must now narrate the circumstances which led to the association of Serampore with the great missionary enterprise.

The zeal of the godly men in this country, who had solemnly promised "to hold the ropes," was much encouraged by the deeply interesting accounts

received from the brethren abroad. Andrew Fuller and his associates were most assiduous. By their efforts no less than four new missionaries were secured. These were Grant, Brunsden, Marshman, and Ward; the last two of whom were to form, with Carey, the noble Serampore triumvirate.

The hostility of the East India Company to the residence of missionaries in India had now become so decided that it was thought useless to apply to the Directors for a licence. But as in the case of Carey's departure, so again, the providence of God appeared on behalf of the mission. An American vessel, *The Criterion*, under the command of Mr. Wickes, a most worthy Presbyterian, was about to sail for Calcutta. This excellent Christian man was not only willing to take on board the missionary party—eight in number, including besides the missionaries, Mrs. Marshman, Mrs. Grant, Mrs. Brunsden, and Miss Tidd, to be married to Mr. Fountain—but felt himself greatly honoured in being privileged to convey such passengers. On their arrival at Calcutta, according to the counsel they had received from Mr. Charles Grant, they did not land in the city, but proceeded at once to the Danish settlement. The Governor, Colonel Bie, was, most fortunately, a Christian man, having been formerly under the religious instruction of the devoted Schwartz; and to him they presented a letter of introduction which they had procured before their departure from the Danish Consul in London. The Governor welcomed them with the greatest cordiality, and assured them of his protection.

Their entrance into the country was not, however, to be thus quietly effected. The report of their arrival having been brought before the notice of the Governor-General, Lord Wellesley, inquiry became

officially necessary. One curious mis-statement made the inquiry urgent. The editor of a newspaper, in his ignorance, confounding Baptist with Papist, announced the arrival of "four Papist missionaries." It was thus concluded that the new comers were French spies taking advantage of Serampore as foreign territory. Further inquiry speedily satisfied Lord Wellesley that the supposed Papists were very humble and perfectly harmless Protestants; and so the four brethren were allowed to remain unmolested.

It was the intention of Carey that the newly arrived missionaries should come to him at Kidderpore; but this was not to be. Though there was no interference with their residence at Serampore, the Company refused to permit them to proceed to Kidderpore, that being British territory. Carey himself was there simply as an indigo factor, and Fountain as Carey's assistant. The Rev. David Brown, the chaplain of the Military Orphan Society, brought to bear his influence, but without effect. The refusal was absolute; whereupon Colonel Bie offered them a permanent home in Serampore, expressing a very strong desire that the mission should be established in the Danish settlement.

In furtherance of this project, he granted a passport to Ward, enabling him to visit Carey for the purpose of consultation. In company with Fountain, who had been to Calcutta to be married to Miss Tidd, Ward at once proceeded to Mudnabatty. The interview is thus described :—"Lord's Day, December 1st. This morning we left the boat, and walked a mile and a-half to brother Carey's. I felt very unusual sensations as I drew near the house. So near to brother Carey, after a voyage of 15,000 miles, and a tedious. passage up the river, in our present circumstances. . .

What an interesting situation! The sight of the house increased my perturbation. We met Harry Charron. At length I saw Carey! He is less altered than I expected; has rather more flesh than when in England, and, blessed be God! he is *a young man still!* He lives in a large brick house, two storeys high, with mat doors and Venetian windows, situated in a small village (Mudnabatty), thirty miles almost from any European. We arrived in time for morning worship; it consisted of an exposition in Bengalee, concluding with prayer."

The next day the question of removal was discussed, and Carey became fully convinced that it would be every way to the advantage of the Mission if its seat were henceforth to be at Serampore. Before leaving, Carey and Ward paid several visits in the neighbourhood, one of which was to the Rajmahal hills. "This day," says Ward, "brother Carey and I went up the Rajmahal hills, where a different race of people live, supposed by many to be the aborigines of this country. The foot of the hills is about eight miles from Serasing. These people have no castes, priests, or public religion. We went to two villages on the hills, and brother Carey was able to converse with the inhabitants in Hindoostanee. They live principally upon Indian corn and by hunting. They continually carry their bow and arrows with them. An European would evidently be well received, and listened to with eagerness. I long to stay here, to tell these social and untutored heathens the good news from heaven. I have a strong persuasion that the doctrine of a dying Saviour would, in the hands of the Holy Spirit, melt their hearts."

On the 10th of January, 1800, Carey with his wife, who was in a most trying condition of health, and his

four children, reached Serampore, and was duly presented to the Governor, who received him with the greatest friendliness. Efforts had previously been made to provide a suitable home, but in vain. It was resolved to build six mat houses, of three or four rooms each, a school, a place of worship, and a printing-office. The ground, however, upon which it was intended to erect these premises was found inadequate. At this juncture, a large house in the middle of the town became purchasable, and was secured. Again to quote Mr. Ward: "We hoped to have been able to purchase land and build mat houses upon it, but we can get none properly situated. We have in consequence purchased of the Governor's nephew a large house in the middle of the town for 6000 rupees, or about £800; the rent in four years would have amounted to the purchase. It consists of a spacious verandah (portico) and hall, with two rooms on each side. Rather more to the front are two other rooms separate, and on one side is a store-house, separate also, which will make a printing-office. It stands by the river side upon a pretty large piece of ground, walled round with a garden at the bottom, and in the middle is a fine tank or pool of water. The price alarmed us, but we had no alternative, and we hope this will form a comfortable missionary settlement. Being near to Calcutta, it is of the utmost importance to our school, our press, and our connection with England." Such for many years was to be the future home of the Mission.

Whilst at Mudnabatty, Carey had been fortunate in obtaining a printing-press which he had seen advertised in a Calcutta newspaper. This invaluable machine was of course removed to the new home, thereafter to render the most important service.

To celebrate the goodness of God as manifested in these movements of His providence, a day was set apart for special thanksgiving. Before the service ended, besides presenting an address to their faithful friend, the Governor of the settlement, the missionaries sent an expression of their gratitude to His Majesty, Frederick the Sixth of Denmark, to which a most gracious reply was returned, assuring the missionaries of the great pleasure it gave the king to have them in his territory, and promising future protection.

A brief biographical notice of two of the new missionaries—viz., Ward and Marshman, with whom Carey was to be so intimately connected, will not be out of place. We say *two;* for, in a short time after their arrival, Grant and Brunsden were removed by death, as was also Fountain, whose decease took place at Dinagepore, in which district he was seeking to extend the Mission. In the extract in which Ward describes his visit to Carey at Mudnabatty, it will have been observed that he referred to an earlier acquaintance. Just before his departure to India Carey had met with William Ward, who at that time was a printer in a large establishment at Derby; and with almost prophetic earnestness he had addressed him with these remarkable words, "If the Lord bless us, we shall want a person of your business to enable us to print the Scripture; I hope you will come after us." What influence this utterance may have had in determining his after life, who can tell? "Cast forth thy word," says Carlyle, "into the ever living, ever acting universe; it is a seed grain that cannot die."

Having thoroughly acquainted himself with every branch of the printing trade, William Ward undertook the editorship of his master's paper, *The Derby*

Mercury, which greatly flourished under his management. This position he relinquished for the same duty in connection with the *Hull Advertiser*. Whilst editing this journal he received a visit from the philanthropist Clarkson, with the object of enlisting his sympathies on behalf of the anti-slavery movement. Very little argument was needed to secure his influence ; and indeed so persistently and fully did he lend his aid that his journal greatly suffered in consequence. In 1797 William Ward relinquished all his temporal prospects, and resolved to enter the ministry. He was recommended to become a student at Elwood Hall, the residence of the Rev. Dr. Fawcett. "In the midst of my employments and pleasures," he says, "I received an invitation to go to Elwood Hall —to leave Hull perhaps for ever! Conscience commands me to go, to enter on a new line of life ; to combat difficulties and prejudices ; to be subject to the cavils of the bigots and the frowns of the dissipated ; to incur the displeasure of the mermaids of professors, half sinners half saints ; to live, perhaps, on thirty pounds a year ; to warn men night and day with tears ; to tremble lest I myself should prove a castaway."

Dr. Fawcett being a member of the Missionary Committee, and knowing how anxiously Carey was looking for helpers, very naturally considered whether any of the students under his tuition possessed the requisite qualifications. It appeared to him that William Ward was admirably adapted ; and so, after conversing with him many times upon the subject of missions, negotiations were opened up with Mr. Fuller ; the result being an offer of service which was accepted. "I know not whether you will be able to remember," wrote Ward to Carey after his acceptance "a young

man, a printer, walking with you from Rippon's Chapel one Lord's Day, and conversing with you on your journey to India. But that person is coming to see you, and that person is the writer of this letter. His services were accepted by the Society on the 16th (October, 1798). It was a happy meeting. The missionary spirit was all alive. Brother Pearce set the whole chapel in flame, and had missionaries been wanted, I should suppose we might have had a cargo immediately. Some time in the spring I hope to embark with others. It is in my heart to live and die with you, to spend and be spent with you. I trust I shall have your prayers that I may have a safe journey to you, and may be refreshed by your presence; and that God may make me faithful unto death, and give me patience, fortitude, zeal, and vital godliness enough for the great work."

The other new missionary was Joshua Marshman. His father was a deacon of the Baptist Church at Westbury Leigh. The locality afforded meagre educational advantages, but the child's eagerness for reading was most keen. By the time he was twelve years of age he had borrowed and read more than a hundred volumes of such works as the following—Voltaire's "Candidus," "Josephus" in twenty quarto numbers, "The Survey of England" in six volumes, Neal's "History of the Puritans," "Don Quixote," Milton's "Paradise Lost," &c.

On attaining his fifteenth year, Joshua left Westbury Leigh for the great Metropolis, having obtained a situation at a bookseller's in Holborn. After a three days' journey in a waggon he reached London; but his employment does not appear to have answered to his expectations. His menial duties were felt to be irksome and tedious. The following touching

incident will be read with interest. On one occasion as he was trudging along the streets with a parcel of books for the Duke of Grafton, he became suddenly overwhelmed with a feeling of sadness. The fit of depression seems to have been occasioned by the sight of Westminster Hall. Overcome with grief at the thought that perhaps there was nothing before him but a life of drudgery, he put his parcel upon the ground and sat down and sobbed ; but gazing around, the memorials he saw inspired him with new courage, and mastering his grief, with a braver spirit he resumed his load. In the light of his subsequent history such a scene is surely full of pathos.

He held his situation at the Holborn bookseller's but for a short time, and then for some years appears to have assisted his father as a weaver. The return to the religious associations in which he had been trained helped to develop his Christian character ; and he began to exercise his gifts as a local preacher in the surrounding villages. In the year 1791 he married Hannah Shepherd. His choice was a most happy one ; a fact which the missionaries at Serampore had abundant reason in the future to acknowledge. Three years after his marriage he undertook the management of a school in connection with the Broadmead Chapel at Bristol. This step brought him into connection with Dr. Ryland ; and his scholastic duties permitting, he was enabled to attend the classes at the Academy. His progress as a student was most satisfactory. The reading of the "Periodical Accounts of the Missionary Society" induced him to consider whether he ought not himself to become a missionary. He was encouraged by Dr. Ryland, and was eventually accepted by the Committee.

Such was the early history of the two men, William

Ward and Joshua Marshman, who were now to become so closely associated with Carey.

It may be added that Marshman became the father-in-law of General Havelock, who has been often styled, in a political sense, "the Saviour of India."

CHAPTER VI.

THE SERAMPORE MODE OF LIFE.

IT will be seen from the foregoing chapter, that whilst Carey's missionary principles remained unaltered, circumstances considerably modified their application. Instead of making their abode in a compound of some six primitive mat huts, the missionaries found a home in a "large house in the middle of the town," purchased from a nephew of the Danish Governor. But though such a *locale* had never entered into their dreams, and was contrary to their wishes, and though future events abundantly justified the wisdom of their action, the missionaries at once instituted a manner of living, and displayed a devotion of spirit which were in perfect accord with the simplicity and purity of their original ideal. They constituted themselves, with their families, a Christian brotherhood. "They were of one heart, and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common."

They were no doubt encouraged to enter into this

fellowship, not alone because of the New Testament precedent, but from what they knew of its practical working in the Moravian settlements. Most delightful were the disinterestedness, the humility, the affectionate esteem, and the whole-hearted consecration, which characterised the Serampore home.

In the "Periodical Accounts" we meet with this entry in Ward's Journal: "January 18th, 1800. This week we have adopted a set of rules for the government of the family. All preach and pray in turn; one superintends the affairs of the family for a month, and then another; brother Carey is treasurer, and has the regulation of the medicine chest; brother Fountain is librarian. Saturday evening is devoted to adjusting differences, and pledging ourselves to love one another. One of our resolutions is that no one of us do engage in private trade; but that all be done for the benefit of the Mission."

How pleasantly these rules worked, may be gathered from a further entry, after some seven months' experience of them: "About six o'clock we rise: brother Carey to his garden; brother Marshman to his school at seven; brother Brunsden, Felix, and I to the printing-office. At eight the bell rings for family worship; we assemble in the hall; sing, read and pray. Breakfast. Afterwards, brother Carey goes to the translation, or reading proofs; brother Marshman to school, and the rest to the printing-office. Our compositor having left us, we do without; we print three half-sheets of 2000 each in a week; have five press-men, one folder, and one binder. At twelve o'clock we take a luncheon; then most of us shave and bathe, read and sleep before dinner, which we have at three. After dinner we deliver our thoughts on a text or question; this we find to

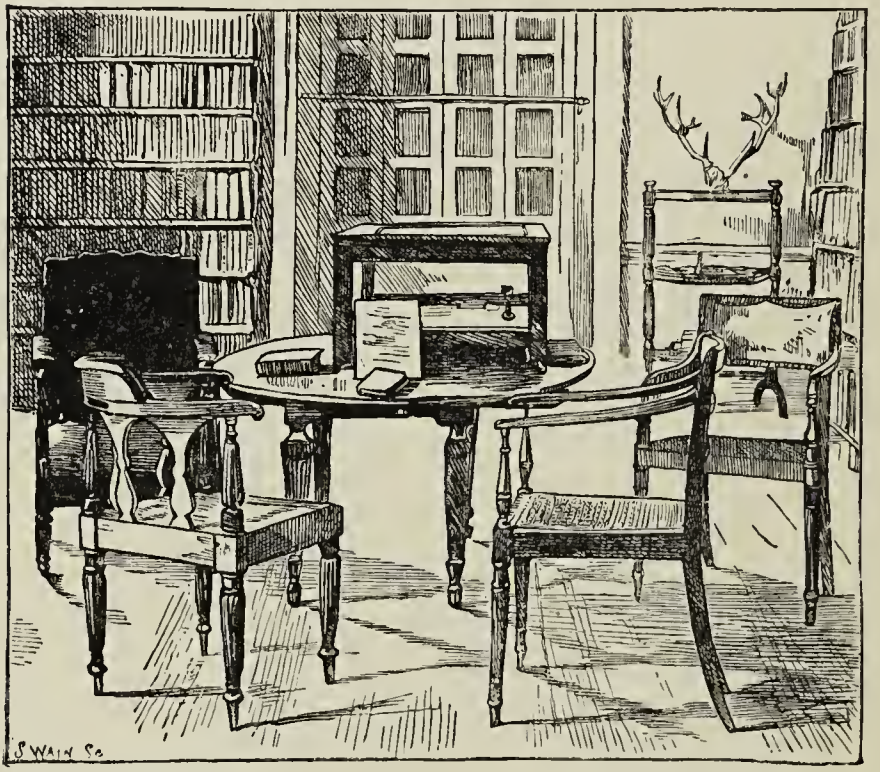
be very profitable. Brother and sister Marshman keep their schools till after two. In the afternoon, if business be done in the office, I read and try to talk Bengalee with the brahmin. We drink tea about seven, and have little or no supper. We have Bengalee preaching once or twice in the week, and on Thursday evening we have an experience meeting. On Saturday evening we meet to compose differences and transact business, after prayer, which is always immediately after tea. Felix is very useful in the office; William goes to school, and part of the day learns to bind. We meet two hours before breakfast on the first Monday in the month, and each one prays for the salvation of the Bengal heathen. At night we unite our prayers for the universal spread of the Gospel."

To this pleasing record we may add the opening sentence of a letter sent about this date to the Society at home: "We bless God, that as a family we experience His goodness in continuing, and we hope increasing, a spirit of unanimity and brotherly love amongst us. We trust we can say we are of one mind, and that our desire is to strive together for the furtherance of the Gospel, and the conversion of the heathen around us."

Five years later the original rules were developed into a form of agreement, which it was resolved should be read publicly at every station at their three annual meetings, viz.:—on the first Lord's Day in January, May, and October. We question whether any document was ever published evincing a finer religious sympathy, a loftier spiritual ideal, a more Christlike compassion and devotedness, or a bolder faith in God than this agreement of the Serampore fraternity. It is far too copious to allow

of insertion in this volume, though every line of it deserves thoughtful perusal. We can only give a few sentences to indicate its character, occurring under one or other of the eleven points to which Carey and his colleagues pledged their adherence.

"He who is too proud to stoop to others, in order to draw them to him, though he may know that in



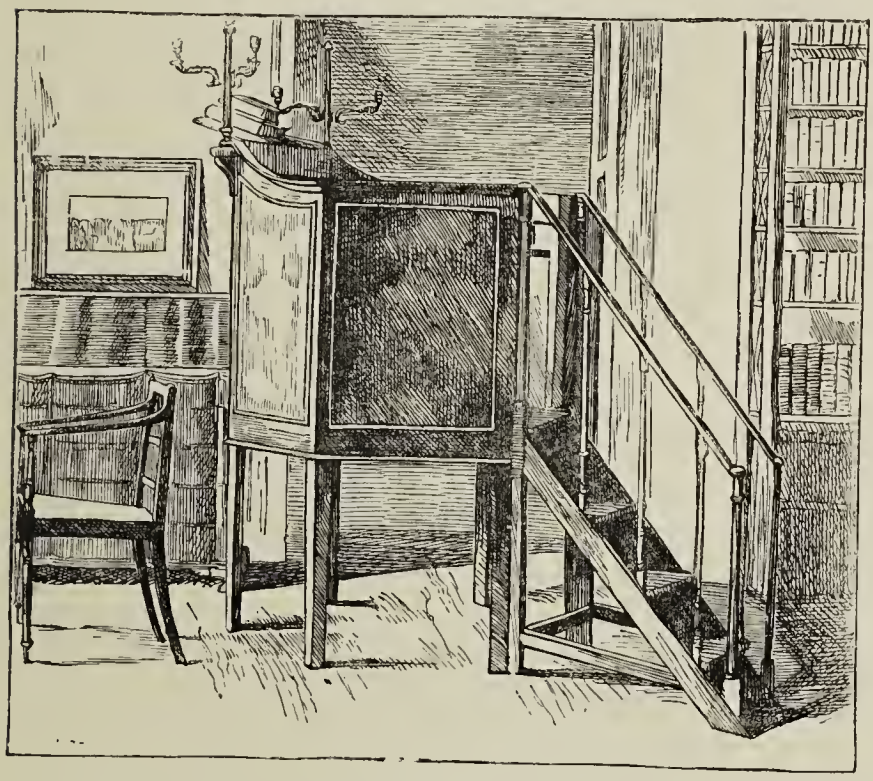
Mrs. Marshman's. Mr. Ward's.
Dr. Marshman's. Dr. Carey's.

ANCIENT CHAIRS AT SERAMPORE.

many respects they are far inferior to himself, is ill-qualified to become a missionary. . . .

"In preaching to the heathen, we must keep to the example of Paul, and make the great subject of our preaching Christ, the Crucified. It would be very easy for a missionary to preach nothing but truths,

and that for many years together, without any well-grounded hope of becoming useful to one soul. The doctrine of Christ's expiatory death and all-sufficient merits has been, and must ever remain, the grand means of conversion. This doctrine and others immediately connected with it have constantly nourished and sanctified the Church. Oh, that these



DR. CAREY'S PULPIT, SERAMPORE.

glorious truths may ever be the joy and strength of our own souls, and then they will not fail to become the matter of our conversation to others. . . .

"It is absolutely necessary that the natives should have an entire confidence in us, and feel quite at home in our company. To gain this confidence we must, at all times, be willing to hear their complaints;

we must give them the kindest advice, and we must decide upon everything brought before us in the most upright, open, and impartial manner. We ought to be easy of access, to condescend to them as much as possible, and on all occasions to treat them as our equals. All passionate behaviour will sink our characters exceedingly in their estimation. All force and everything haughty, reserved, and forbidding, it becomes us ever to shun with the greatest care. We can never make sacrifices too great, when the eternal salvation of souls is the object, except, indeed, we sacrifice the commands of Christ. . . .

"To bear the faults of our native brethren, so as to reprove them with tenderness, and set them right in the necessity of a holy conversation, is a very necessary duty. We should remember the gross darkness in which they were so lately involved, having never had any just and adequate ideas of the evil of sin, or its consequences. We should also recollect how backward human nature is in forming spiritual ideas, and entering upon a holy, self-denying, conversation. . . .

"Another part of our work is the forming our native brethren to usefulness, fostering every kind of genius, and cherishing every gift and grace in them. In this respect we can scarcely be too lavish of our attention to their improvement. It is only by means of native preachers that we can hope for the universal spread of the Gospel throughout this immense continent. . . .

"It becomes us also to labour with all our might in forwarding translations of the sacred Scriptures in the languages of Hindoostan. The help which God has afforded us already in this work, is a loud call to us to 'go forward.' So far, therefore, as God has qualified us to learn those languages which are

necessary, we consider it our bounden duty to apply with unwearied assiduity in acquiring them. . . .

"The establishment of native free schools is also an object highly important to the future conquests of the Gospel. Of this very pleasing and interesting part of our missionary labours, we should endeavour not to be unmindful. . . .

"That which, as a means, is to fit us for the discharge of these laborious and unutterably important labours, is the being instant in prayer, and the cultivation of personal religion. Let us ever have in remembrance the examples of those who have been most eminent in the work of God. Let us often look at Brainerd, in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy. Prayer, secret, fervent, believing prayer, lies at the root of all personal godliness. A competent knowledge of the languages where the missionary lives, a mild and winning temper, and a heart given up to God in closet religion, these are the attainments, which more than all knowledge, or all other gifts, will fit us to become the instruments of God in the great work of human Redemption. Let us then ever be united in prayer at stated seasons, whatever distance may separate us, and let each one of us lay it upon his heart that we will seek to be fervent in spirit wrestling with God, till He banish these idols and cause the heathen to experience the blessedness that is in Christ. . . .

"Finally. Let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and His cause. Oh, that He may sanctify

us for His work! Let us for ever shut out the idea of laying up a cowry for ourselves or our children. If we give up the resolution which was formed on the subject of private trade, when we first united at Serampore, the Mission is from that hour a lost cause. A worldly spirit, quarrels, and every evil work, will succeed, the moment it is admitted that each brother may do something on his own account. . . . If we are enabled to glorify God with our bodies and spirits which are His—our wants will be His care. No private family ever enjoyed a greater portion of happiness, even in the most prosperous gale of worldly prosperity, than we have done since we proposed to have all things common, and no one should pursue business for his own exclusive advantage. If we are enabled to persevere in the same principles, we may hope that multitudes of converted souls will have reason to bless God to all eternity for sending His Gospel into this country."

CHAPTER VII.

THREE IMPORTANT EVENTS.

IN this chapter reference will be made to three events which occurred during the early residence at Serampore: the baptism of the first convert; the publication of the first Bengalee New Testament; and the appointment to the professorship in the College at Fort-William.

The name of the first Hindoo convert was Krishnu Pal. By trade he was a carpenter. An accident, causing the dislocation of his arm, led him to apply for the surgical assistance of Mr. Thomas. On arriving, the missionary doctor tied him to a tree, and, with the aid of Carey and Marshman, the dislocated limb was replaced. It was discovered that Krishnu had previously heard the Gospel, and had been convinced of his sinfulness. He complained indeed more of himself as a sinner, than he did of his pain. With tears he cried out: "I am a great sinner! a great sinner am I! save me Sahib! save me!" Thomas, disowning all power to save, pointed him to Christ, dwelling most earnestly upon the all-sufficiency of the Saviour's righteousness.

Krishnu was living within easy reach of the missionaries, and so was invited to seek regular instruction from them. He gladly accepted their invitation, declaring that they had not only cured his arm, but had brought him the news of salvation.

Two other natives had also been awakened to religious concern; Fakeer and Gokool. The former of these relapsed into heathenism; but the latter persevered, showing his zeal and sincerity by eating rice with Krishnu, thus losing his caste, Krishnu being of different caste from his own. Krishnu's wife and family became very deeply impressed in favour of Christianity; but Gokool's wife left her husband, and went to her relations.

Two entries in connection with these circumstances in the missionaries' journal, by Ward, are full of interest:—

"*Dec.* 6. This morning brother C. and I went to Krishnu's house. Everything was made very clean. The women sat within the house, the children at the door, and K. and Gokool with brother C. and I in the court. . . . Brother C. talked; and the women appeared to have learned more of the Gospel than we expected. They declared for Christ at once. This work was new, even to brother C. A whole family desiring to hear the Gospel, and declaring in favour of it! K.'s wife said she had received great joy from it.

"*Lord's Day, Dec.* 7. This morning brother C. went to K.'s house, and spoke to a yard-full of people, who heard with great attention, though trembling with cold. Brother B. is very poorly. K.'s wife and her sister were to have been with us in the evening; but the women have many scruples to sitting in the company of Europeans. Some of them scarcely ever

HINDOO CARPENTERS.

go out, but to the river; and if they meet a European, run away. Sometimes when we have begun to speak in a street, some one desires us to remove to a little distance; for the women dare not come by us to fill their jars at the river. We always obey."

About a fortnight after these occurrences an incident took place, which in its influence upon the religious future of India cannot be over-estimated. Gokool and Krishnu dared to partake of a meal with Europeans. This was done deliberately, Carey and Thomas prefacing the significant act with prayer. Thus did the two Hindoos solemnly renounce their castes, much to the astonishment of the native servants who were in attendance. The missionaries, as may be readily imagined, were greatly moved with gratitude and joy, for at length, after long years of trying toil, Thomas and Carey were permitted to see the firstfruits of their labour. "Brother Carey," said Ward, "has waited till hope of his own success has almost expired." In their holy excitement they confidently exclaimed, "*The door of faith is opened to the Gentiles, who shall shut it? The chain of caste is broken, who shall mend it?*"

At a later meeting the same day, the two men, with Rasoo, Krishnu's wife and Joymooni, his wife's sister, recounted their experience previous to baptism, a never to be forgotten occasion. The meeting closed with singing the hymn beginning: "Salvation, oh, the joyful sound," and a prayer by Carey.

As soon as it was known that these Hindoos had broken caste, a serious disturbance arose amongst the native population. Two thousand people gathered together and cursed the converts, who were dragged before the Danish magistrate, but to no purpose, as that

official not only dismissed the charge brought against them, but commended them for the step they had taken. Krishnu was then indicted upon a charge of refusing to keep a marriage contract, that had been made between his daughter and a man to whom she had been betrothed; but again the accusation failed, the magistrate declaring that the consent of the girl should be requisite to the marriage.

Fearing lest the baptism of the converts would be disturbed, the missionaries sought the good offices of their friend, the Governor of the settlement, who readily assured them of his protection. It was arranged for the baptism to take place on Lord's Day, December the 28th. This was on the last Sabbath in the year 1800. But on the previous day a great disappointment was caused by Gokool and the women expressing a wish to defer their baptism. Krishnu, however, was constant, and, with Felix, Carey's son, presented himself for the observance of the Christian ordinance. A number of Europeans, Portuguese, Hindoos, and Mohammedans were present, as was also the Governor of the settlement. The service began by singing, in the Bengalee language, the baptismal hymn :—

> "Jesus, and shall it ever be
> A mortal man ashamed of Thee?"

Ward preached on the subject of baptism. But let the journal further describe this memorable scene :—

"Brother Carey then spoke for a short time in Bengalee; declaring we did not think the river sacred —it was water only, and the person about to be baptized from among them, by this act professed to put off all the *debtahs* (demi-gods) and all sins, and to put on Christ. After prayer, he (Carey) went down into

the water, taking his son Felix in his right hand, and baptized him, using English words. After this Krishnu went down and was baptized; the words in Bengalee. All was silence and attention. The Governor could not restrain his tears; and almost every one seemed to be struck with the solemnity of this (to them) new and sacred ordinance. I never saw, even in the most orderly congregation in England, anything more decent and impressive. Ye gods of stone and clay! Did ye not tremble, when in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet? When K. came from dressing, a German lady, who had been witness to the ceremony, took him by the hand and held him for some moments; and though unable to make him understand a single word, I could see that she thanked him from her heart for renouncing the worship of devils.

"To see brother C. leading down into the water, on the same day, his eldest son, a missionary, at fifteen years of age, and the first converted native who had fortitude sufficient to renounce his caste, was indeed an interesting spectacle! Brother B. (Brunsden) lay in the palanquin to see it. In the afternoon the Lord's Supper was celebrated in Bengalee for the first time. 'How amiable are Thy tabernacles, O Lord of Hosts!' Krishnu at the close said he was full of joy. Felix and I accompanied him to his house. We scarcely knew whether Gokool and the women wished to hear of Christ. I talked to them with unusual feeling. Felix talked also; and Krishnu opened his heart, and the proceedings of the day to them. About nine o'clock, he came to our house joyfully, to tell us that Gokool and the women were brought again to wish for baptism, with their

minds towards our Saviour, and that when Mr. Fernandez came they would be baptized. Blessed day!"

The joy, however, of this eventful day was mingled with sadness and anxiety on account of the health of both Mr. Thomas and Mrs. Carey. The effect of the recent events upon Thomas had been greatly to excite his highly wrought temperament. The delight of seeing at last, after fifteen years' labour, an actual conversion from Hindooism, completely overmastered his excitable brain; and so, whilst Carey was administering the rite of baptism, he was obliged to be put under restraint in the mission house. And further, Mrs. Carey's mental malady had so increased that at the same time she had to be forcibly confined to her own room.

It may be mentioned here that Krishnu is the author of the well known communion hymn, a translation of which is so often sung in our English services the first verse of which reads as follows:—

"Oh, thou, my soul, forget no more
The Friend, who all thy misery bore:
Let every idol be forgot,
But, oh, my soul, forget Him not."

The second important event, to which we refer in this chapter, is the publication of the first Bengalee New Testament.

In December, 1796, whilst on a journey from Mudnabatty to Calcutta, Carey wrote to his sister declaring his belief that the translation of the Scriptures was one of the greatest desiderata in the world; that it had accordingly occupied a considerable part of his time and attention, and that, through mercy, the New Testament was so near completion that he hoped to have the translation and first

revision of it finished in the course of three months. The hope was realised, though it was felt the translation needed to be considerably revised. Great care and assiduity were bestowed upon it, Carey going through the whole with his pundit in "as exact a manner as he could, the pundit judging of the style and syntax, and he of the faithfulness of the translation."

Carey informed the Secretary, Mr. Fuller, that the New Testament would make six hundred pages of letter-press in octavo, which the printer had agreed to print at about one and two-pence per sheet, cutting a new fount of type for the purpose; also expressing his opinion that the offer was cheap, and stating that the whole expense of printing 10,000 copies, paper included, would be near £3000 sterling; that being about six shillings per copy. This was in March, 1797. It was not until nearly four years had passed that the New Testament appeared, Carey in the meantime working upon the translation of the Old Testament Scriptures.

The memorable day was the 7th of February, 1801. The number of copies to be issued was 2000, with 500 additional copies of Matthew's Gospel for immediate distribution. A subscription list had been previously opened at thirty-two rupees per copy, fifty copies being subscribed for.

On the completion of this great undertaking a special meeting was convened for the purpose of giving thanks unto God. The missionaries and the Hindoo brethren, with the sisters, were present. Krishnu offered prayer; Carey delivered an exhortation in English and in Bengalee from the words: "Let the Word of Christ dwell in you richly;" and the following hymn, which Marshman had composed for the occasion, was sung:—

CAREY AND HIS PUNDIT.

"Hail, precious book divine!
Illumined by thy rays,
We rise from death and sin,
And tune a Saviour's praise:
The shades of error, dark as night,
Vanish before Thy radiant light.

"We bless the God of grace,
Who hath His Word revealed
To this bewildered race,
So long in darkness held:
His love designs; His people pray;
His providence prepares the way.

"Now shall the Hindoos learn
The glories of our King;
Nor to blind goroos turn,
Nor idol praises sing;
Diffusing heavenly light around,
This book their Shasters shall confound.

"Deign, gracious Saviour, deign,
To smile upon Thy Word;
Let millions now obtain
Salvation from the Lord;
Nor let its growing conquests stay
Till *earth exult* to own its sway."

The establishment of the press at Serampore attracted the attention of Lord Wellesley, the Governor-General. His apprehensions were excited, and Government interference was threatened. But upon the assurances of the Rev. D. Brown, the chaplain, of the pacific and loyal character of the missionaries' intentions, the Governor's apprehensions were allayed, and without interruption the work was allowed to proceed. We shall hereafter have occasion to refer to Carey's laborious and invaluable services as a translator.

The third important event proposed to be noticed in

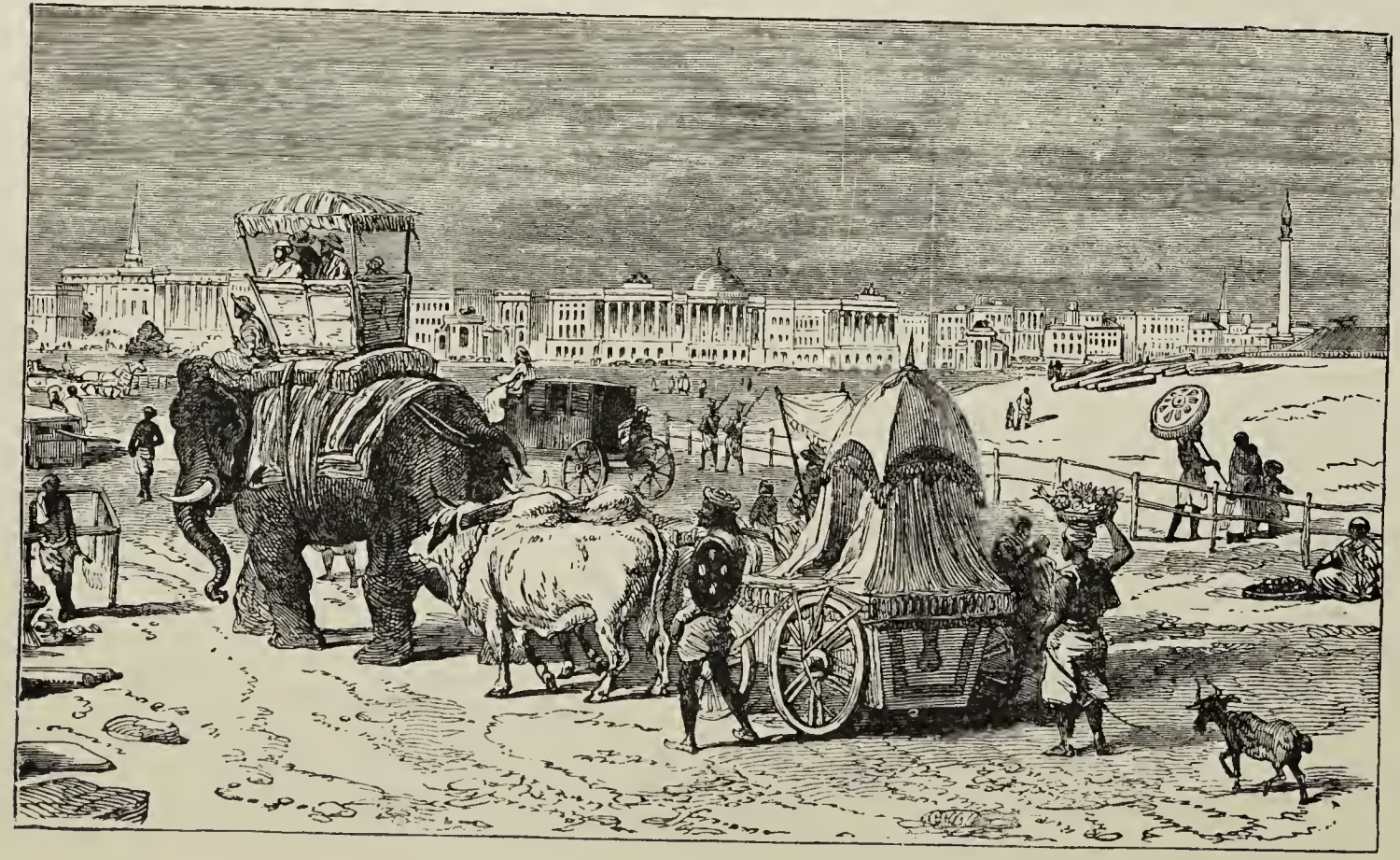
this chapter is the appointment of Carey to a Professorship in the Government College at Fort-William.

This collegiate institution was founded by Lord Wellesley. It had appeared to the Governor-General that the education received by the civilians was seriously inadequate; and especially did he feel the necessity of their acquaintance with the vernaculars of the people to whom they would be called to administer justice. Hence he established the Fort-William College.

The publication of the Bengalee New Testament naturally directed attention to Mr. Carey. The eminent scholarship it disclosed pointed him out at once as the teacher who might fittingly occupy the Bengalee chair; and he was communicated with upon the matter. In Carey's own words we can best see the spirit with which the offer of this important and honourable position was received:—"I always highly approved of the institution, but never entertained a thought that I should be called to fill a station in it. The Rev. D. Brown is Provost, and the Rev. Claudius Buchanan Vice-Provost; and to my great surprise I was asked to undertake the Bengalee Professorship. One morning a letter from Mr. Brown came, inviting me to cross the water to have some conversation with him upon this subject. I had but just time to call our brethren together, who were of opinion that for several reasons I ought to accept it, provided it did not interfere with the work of the Mission. I also knew myself to be incapable of filling such a station with reputation and propriety. I, however, went over, and honestly proposed all my fears and objections. Both Mr. Brown and Mr. Buchanan were of opinion that the cause of the Mission would be furthered by it; and I was not able to reply to their arguments.

I was convinced that it might. As to my ability, they could not satisfy me; but they insisted upon it that they must be the judges of that. I therefore consented with fear and trembling. They proposed me that day, or the next, to the Governor-General, who is patron or visitor of the College. They told him I had been a missionary in the country for seven years or more; and as a missionary I was appointed to the office. A clause had been inserted in the statutes to accommodate those who are not of the Church of England (for all professors are to take certain oaths, and make declarations); but for the accommodation of such, two other names were inserted —viz., lecturers and teachers, who are not included under that obligation. When I was proposed, his Lordship asked if I was well affected to the State, and capable of fulfilling the duties of the station; to which Mr. Brown replied, that he should never have proposed me, if he had had the smallest doubts on those heads. I wonder how people can have such favourable ideas of me. I certainly am not disaffected to the State; but the other is not clear to me."

His first position was that of teacher of Bengalee, afterwards of Sanscrit and of Mahratta, with a salary of £600 per annum. From teacher he became professor; and as professor of the three Oriental languages his emoluments rose to £1500. But with a disinterestedness which is beyond all praise, the whole of this income, with the exception of some £40 needed for his support and that of his family, and a small sum besides to furnish him with decent clothing for his duties at the college, was devoted to the purposes of the Mission. Let it also be stated that the like spirit of noble generosity distinguished his colleague, Mr. Marshman; the boarding-school which



GOVERNMENT HOUSE, CALCUTTA, AND VICINITY.

had been placed under his care having prospered beyond all expectation, so much so, that its profits amounted to about £1000 a-year; Mr. Marshman taking only some £34 for personal requirements.

Thus faithfully was the plan strictly observed, upon which the Serampore brotherhood had been founded; none of the brethren engaging in private trade, but all being done for the benefit of the Mission.

To say that Carey filled his high professorial position with credit were only to record a fact which was confidently anticipated from his well known linguistic abilities. He did more than prove himself equal to his office; he won the esteem and affection of students and colleagues alike. How greatly he was respected may be gathered from a remarkable incident which occurred some four years after his appointment. The scene of the incident was the official residence of the Viceroy, an imposing building which had been erected the previous year at no less a cost than £140,000. The occasion was the annual disputation, when three of the most successful students appeared as disputants, their professor acting as moderator. No effort and no expense were spared to make this annual demonstration a magnificent success. The Viceroy, seated upon his throne, was attended by the most distinguished in state and society and learning. The august and wealthy, both European and Native, gathered from all parts of the Empire.

In the year 1804 Carey was the moderator. One of Carey's students who had gained marked distinction in the study of Sanscrit was required to give a declamation in that language, whilst Carey himself was appointed to deliver the address to the Viceroy. After this address had been prepared, it was submitted

to Mr. Buchanan, the Vice-Provost, who, as Carey has said, considerably enlarged it and inserted some sentences of flattery. A draft of it, without Carey having seen it in its amended form, was sent to the Viceroy for his approval before its public presentation. Carey did not think it improper that reference should be made to his vocation as a missionary, and to his sympathy with the evangelisation of the natives. Buchanan and Brown, though approving of the reference, feared that the address might consequently be rejected. Instead, however of this being the case, Lord Wellesley replied as follows:—"I am much pleased with Mr. Carey's truly original and excellent speech. I would not wish to have a word altered. I esteem such a testimony from such a man a greater honour than the applause of Courts and Parliaments." Such was the distinguished Viceroy's opinion of the man who some twelve years previously had been a humble Baptist minister trying to add to his meagre salary, insufficient for a livelihood, by school teaching and boot and shoe mending.

Carey held his position of Professor until 1830, within four years of his death.

CHAPTER VIII.

VARIOUS CIRCUMSTANCES.

IT was not to be expected that the Serampore labours would be allowed to proceed without political interference. Though individuals of position and influence had befriended the missionaries, public sentiment both at home and abroad was prejudiced against their enterprise. Carey and his colleagues, therefore, felt it necessary to exercise the greatest prudence ; but with all their careful endeavour not to give offence, serious difficulties arose, threatening not only the existence of the press, but of the Mission itself.

In the year 1806 two native regiments mutinied who were stationed with European soldiery at the fortress of Vellore in the Madras Presidency. The Sepoys massacred several officers and a number of men. Various causes were assigned for this outbreak —ultimately, one purely military was accepted as the true cause ; but for some time the incident was utilised for party purposes, and opponents of the missionary enterprise were not slow to discover a

connection between the mutiny and the presence of missionaries in the country. Representations were accordingly made to the authorities that for the sake of keeping the peace, and even preserving the British possessions, it was imperative to keep a close watch upon the men at Serampore, to restrict their operations, and should it be desirable, to command their absolute deportation.

This anti-missionary spirit so far prevailed that when two additional brethren, Messrs. Chater and Robinson, arrived in Calcutta, they were not permitted to proceed to Serampore. Carey, hearing of the detention, applied at once to the Justices of the Peace for an explanation; and was informed that the Governor-General, Sir George Barlow, had expressed a wish that he (Carey) should not interfere with the prejudices of the natives by preaching to them or distributing books or pamphlets amongst them; that his colleagues were to observe the same line of conduct; and further, that the converted natives were not to go into the country to spread Christianity amongst the people. Carey, hearing this, inquired if the communication had been made in writing, but the Justices of the Peace could not reply in the affirmative. It was evident, however, there was grave need for the wisest caution. That Carey felt a crisis had arisen is seen by the manner in which he described the difficulty of the position: "We are much in the situation," he wrote to the Committee of the Society, "in which the apostles were when commanded not to teach nor preach any more in this name! They, it is true, replied, 'Whether it be right in the sight of God to obey you rather than God, judge ye.' Would it be right or not for us to make the same reply in the first instance? On the one hand our prospects of

success are obscured, and those opening doors for usefulness, which a few days ago engaged our attention and animated our exertions, are shut by this cruel message; the consequence is that souls are perishing on every side, and we are forbidden to administer the remedy which God has put into our hands. To act in open defiance of the wish of the Governor-General might occasion a positive law against evangelising the heathen, and at once break up the Mission, which has been settled at so great an expense. On the other hand, it is probable that even if we yield a little to the present storm it may soon blow over, and we may not only enjoy our present privileges, but obtain the liberty which we have so long wished for. We, with the advice of our best friends, have for the present chosen the latter line of conduct."

But these adverse circumstances had no power to daunt their courage or shake their faith, for Carey continued: "We are not doubtful respecting the final success of the Gospel in these countries, though greatly distressed at the present occurrence. Our hope is in God. We trust that this will be a peculiar subject of prayer with us, and we shall endeavour to improve the privileges yet remaining. The cause is God's, and will never be deserted by Him; though He may permit temporary obstructions to arise."

But through representations which were made to the magistrates, especially by Mr. Brown, the chaplain, the work at Serampore, with certain restrictions, was allowed for a time to continue as usual. The anti-missionary party were not, however, disposed to let their opposition cease. Eagerly watching for any pretext that might arise, they were not tardy in bringing before the notice of the Governor-General, Lord Minto, who had succeeded Sir George

Barlow, a certain publication in the shape of a Persian tract which had inadvertently issued from the Serampore press. Carey was peremptorily summoned before the Chief Secretary to the Government, and the Secretary in the Secret and Political Department. The tract in question reflected violently upon the religion of Mohammed. Upon being interrogated, Carey replied that he was not aware of the publication of the sentiments to which objection was taken; that abuse was not a weapon of which he approved; that he would undertake to suppress the obnoxious pamphlet; and further, that he was quite willing to submit all the Serampore publications for the inspection of the Government.

When Carey returned to Serampore, he found upon inquiry that the objectionable strictures had been furtively inserted by a Mohammedan moonshee who had been employed as a Persian translator, and who, it was thought, could have been safely trusted.

On behalf of the missionaries, the Danish Governor forwarded an explanation to the authorities with expressions of regret for the inadvertence. But the members of the Government, who were hostile to the Mission, did not intend to let the matter come thus easily to an amicable end. They employed spies to attend the meetings of the missionaries, and to secure copies of the pamphlets distributed amongst the people. Upon information thus obtained and laid before the Supreme Council, an official communication was despatched to Carey, which went as far as to prohibit the services held in Calcutta, and requiring the removal of the press to that city. Carey on receiving it was righteously indignant. The Governor of Serampore, under whose protection the

missionaries were living, felt himself insulted, and assured them of his continued friendship.

After much consultation and prayer it was thought best to pursue a conciliatory line of action; and it was therefore resolved to draw up a memorial for presentation to the Governor-General, and previously to seek an interview with his Lordship. The result justified the manner of procedure, for the order requiring the removal of the Press was revoked; the Government simply accepting Carey's condition that all publications should be submitted for approval. "Blessed be God," wrote Carey to Fuller, "all things now continue to be quiet with us! Our deliverance has been great; and it may be said with propriety, that God 'has stretched forth His hand against the wrath of His enemies, and that His right hand has saved us.'" "Seldom," he further wrote to Sutcliff, "has a more remarkable interposition been known, and seldom has a deliverance been more evidently an answer to prayer. We were all overwhelmed with distress; but I am persuaded that we all felt a reliance upon God such as we have scarcely witnessed before."

But though the missionaries thus rejoiced in what they felt to be a signal interposition on the part of God, the hostility was not silenced. Hostile Anglo-Indians not only did their utmost to keep alive the opposition in India, but to increase prejudice in England. Pamphlets were circulated in this country, especially those which were written by a Mr. Twining, Major Scott Wearing, and Col. Stewart. To these pamphlets, full of misrepresentation, calumnies, and appeals to base and unfounded fears, Mr. Fuller replied in his own trenchant style. Whilst these controversies were being waged it became increasingly evident that as the time drew near (1813) for the

renewal of the East India Company's charter, the friends of missions should direct their efforts towards securing the introduction of clauses permitting the free entrance of missionaries into India, and liberty to propagate the Christian religion. With Mr. Fuller as their leader, they were most unremitting in supplying their representatives in Parliament with all necessary information. The debates upon the renewal of the charter extended over several weeks. Amongst those who rendered the mission cause the most effective help were William Wilberforce in the Commons and Marquis Wellesley in the Lords.

To convey to our readers some idea of the character of the debate we shall quote one or two passages from two speeches; one delivered by an opponent, and the other by Mr. Wilberforce:—

"Your struggles," declaimed Mr. Marsh, "are only begun when you have converted one caste; never will the scheme of Hindoo conversion be realised till you persuade an immense population to suffer by whole tribes the severest martyrdom—and are the missionaries whom this Bill will let loose on India fit engines for the accomplishment of this great revolution? Will these people, crawling from the holes and caverns of their original destinations, apostates from the loom and the anvil (he should not have said the anvil but the awl, for Carey was originally a shoemaker) and renegades from the lowest handicraft employments, be a match for the cool and sedate controversies they will have to encounter should the brahmins condescend to enter into the arena against the maimed and crippled gladiators that presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of whole hosts of tub preachers in the conflict?"

In the course of the debate Mr. Wilberforce delivered several speeches, one of which he thus concluded :—"In truth, sir, these Anabaptist missionaries, as, among other low epithets bestowed on them, they have been contemptuously termed, are entitled to our highest respect and admiration. One of them, Dr. Carey, was originally in one of the lowest stations of society, but under all the disadvantages of such a situation, he had the genius as well as the benevolence to devise the plan, which has since been pursued, of forming a society for communicating the blessings of Christian light to the natives of India, and his first care was to qualify himself to act a distinguished part in that truly noble enterprise. He resolutely applied himself to the diligent study of the learned languages, and, after making a considerable proficiency in them, he applied himself to several of the Oriental tongues, more especially to that which I understand is regarded as the parent of them all, the Sanscrit, in which last his proficiency is acknowledged to be greater than that of Sir W. Jones himself, or any other European. Of several of these languages he has already published grammars ; of one or two of them a dictionary, and he has in contemplation still greater enterprises. All this time, sir, he is labouring indefatigably as a missionary, with a warmth of zeal only equalled by that with which he prosecutes his literary labours. Another of these Anabaptist missionaries, Mr. Marshman, has established a seminary for the cultivation of the Chinese language, which he has studied with a success scarcely inferior to that of Dr. Carey in the Sanscrit. It is a merit of a more vulgar sort, but to those who are blind to their moral and even their literary excellences, it may perhaps afford an estimate of value better suited to their principles and habits of

calculation, that these men, and Mr. Ward also, another of the missionaries, acquiring from £1000 to £1500 per annum each by the various exercise of their talents, throw the whole into the common stock of the Mission, which they thus support by their contributions only less effectually than by their researches and labours of a higher order. Such, sir, are the exertions, such the merits, such the success of those great and good men, for so I shall not hesitate to term them."

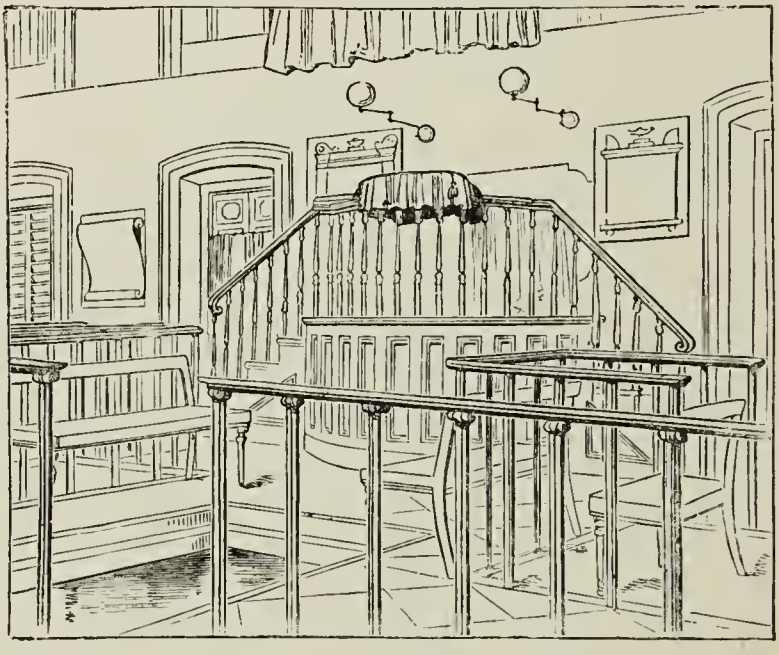
On the 13th of July the bill passed the Commons and was accepted by the Lords, the clauses relating to the missionaries, which permitted their free entrance into India, having been previously inserted by a large majority of votes.

Before leaving the record of these events, we would not omit a reference to the effective service in securing this triumph of religious liberty rendered by the *Quarterly Review*, which periodical most drastically and successfully combated the scurrilous attacks of the Rev. Sydney Smith in *The Edinburgh*, and which, as recently as last year, contained in its July issue a most admirable article on Christian Missions.

Soon after the settlement at Serampore, the missionaries felt the importance of providing a place for worship and religious instruction in Calcutta. Plans were consequently drawn out, subscriptions were solicited, and a site procured in Lal Bazaar. A temporary building was first erected, and in 1807 Carey informed Sutcliff that a petition had been presented to Government for permission to build a new chapel, the petition being signed by 115 of the inhabitants, many of whom were merchants of the first respectability, and that it had met with a favour-

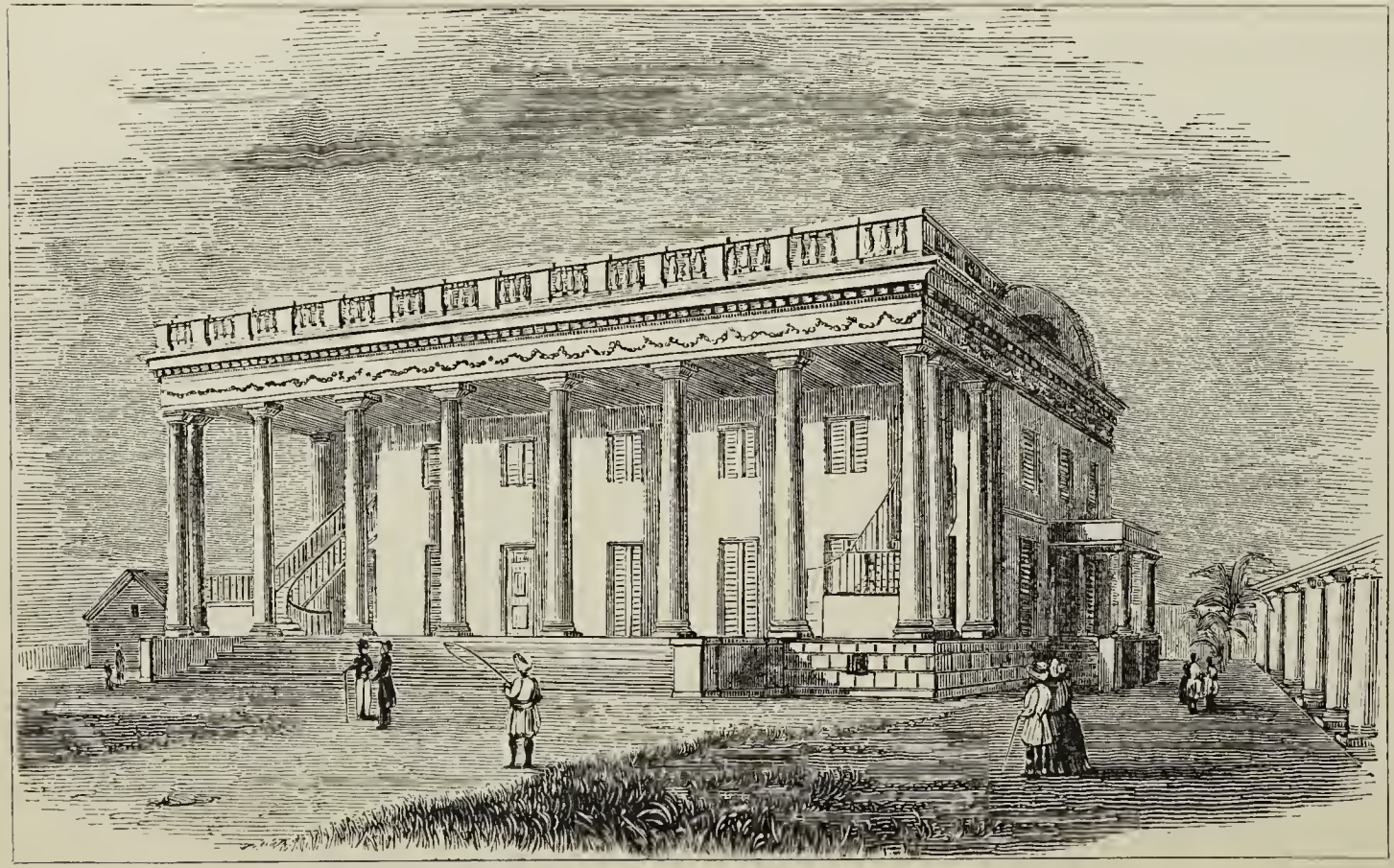
able response. On New Year's day, 1809, the chapel was duly opened.

As Carey's duties at the Fort-William College took him regularly to Calcutta, he agreed to conduct the week-day services and to preach in turn with his brethren on the Sunday—an evidence of his extraordinary power for work. Every hour of every day of the week seems to have been occupied either



INTERIOR OF LAL BAZAAR CHAPEL.

with translating or proof-reading, compilation of grammars or dictionaries, lecturing or preaching. He was almost ubiquitous as far as engagements in Serampore and Calcutta were concerned. Turning over the leaves of the "Periodical Accounts," we meet with numerous passages indicating his marvellously abundant labours, such as the following: "Brother Carey, in a conversation of nearly two hours, laid before the Mussulmans, who had come to our house,



LAL BAZAAR CHAPEL, CALCUTTA.

the way of salvation." "This morning brother Carey went into that part of the town where the washermen live. They were tolerably attentive." "Brother Carey went again this morning among the washermen." "To-day, brother Carey and I went to Chinsurah, and talked to them sometime about the way of life." "Lord's Day,—Brother Carey preached in English and Bengalee." "Being in Calcutta from Monday evening till Friday evening, I constantly preached on Wednesday and Thursday evenings." "My time is so much occupied with the second edition of the New Testament and the remaining part of the Old, that, together with my other necessary avocations, the whole is completely engrossed." "The number of those who are seeking salvation continues to increase. Mr. Carey's room was filled with inquirers yesterday." "Brother Carey always delivers a lecture every Monday afternoon on astronomy, geography, &c., &c."

These are but a sample of the entries continually occurring, testifying to his almost superhuman endeavours.

And whilst his professional engagements and his literary pursuits detained him so fully in Serampore and Calcutta, yet he eagerly seized any opportunity that arose for itinerating with a view to extending the knowledge of the Saviour. "I went a journey in July last," he wrote to Mr. Morris in 1803, "for about twelve days, preaching in many villages, and giving away tracts. Krishnu accompanied me and rejoiced my heart." On other occasions, whenever there was the possibility of release from other duties, he readily went forth on evangelistic tours proclaiming the glad news of redeeming mercy.

Towards the close of the year 1807, Mrs. Carey

was removed by death. For many years she had been a great sufferer; previous to her residence in India symptoms of the mental malady which so seriously developed in her later life had not been wanting. Her reluctance, in the first instance, to accompany her

INDIAN WASHERMEN.

husband may have been in some measure due to this affliction. Apart, however, from her mental condition, she does not seem to have possessed those endowments and qualities which would have fitted her to be the companion of one so eminently gifted as was Carey But with a tenderness and forbearance which give a fine nobleness to his character he bore the affliction

without repining, and tried to sustain the sufferer with his never-failing sympathy. His prodigious labours appear all the more remarkable when we remember how depressing must have been this domestic trial. "It will serve," says J. C. Marshman, "to give some idea of the strength and energy of Dr. Carey's character, that the arduous Biblical and literary labours in which he had been engaged since his arrival at Serampore, were prosecuted while an insane wife, frequently wrought up to a state of the most distressing excitement, was in the next room but one to his study." In communicating the intelligence of her death to Mr. Fuller, Carey wrote, "On the eighth of December last it pleased God to remove my wife by death. She had been in a state the most distressing, for these last twelve years. Indeed, the turn of her mind was such as prevented her from feeling even those ideal pleasures which sometimes attend maniacal persons. She was attacked with a fever which terminated in about a fortnight."

In the following year Carey married Miss Charlotte Emelia Rumohr, who was of a noble family in the Duchy of Sleswick, her mother being the Countess of Alfeldt, and one of her sisters being the wife of the Graff Warnstedt, chamberlain to the King of Denmark and ranger of the royal forests. Being a lady of delicate constitution, she had resided in the south of Europe, but had been recommended to try the climate of India. She accordingly determined to visit the Danish settlement at Tranquebar. Whilst there, the Governor placed in her hands Pascal's "Thoughts," and as the result of reading that volume, she became seriously concerned upon the subject of religion. From Tranquebar she visited Serampore and was, of course, received with every expression of

respect and cordiality by the Governor, Colonel Bie. Three months previous to her arrival the missionaries had accepted the protection of this same good man. Miss Rumohr was introduced to the missionaries and their families, and became not only greatly interested in them but was strongly attracted to them by sympathy with their character and labours. Her fellowship with them led to a careful examination of the Scriptures and a most thorough consecration of heart and life to the Saviour.

On her marriage with Dr. Carey, she evinced those Christian dispositions which made her accession to the Serampore mission-house most welcome to all its members. As far as her strength would allow she entered most warmly into all her husband's pursuits. It may be mentioned that the house she had built previous to her marriage, and in which she had intended to reside, was given to the Mission, its rent being applied to the support of native preachers.

The letter which Carey sent to Dr. Ryland on the occasion of her death will show how eminent was her piety, and how great the loss he sustained: "I am now called in Divine Providence to be a mourner again, having lately experienced the greatest domestic loss that a man can sustain. My dear wife was removed from me by death on Wednesday morning, May 30th, about twenty minutes after midnight. She was about two months above sixty years old. We had been married thirteen years and three weeks, during all which season, I believe, we had as great a share of conjugal happiness as ever was enjoyed by mortals. She was eminently pious, and lived very near to God. The Bible was her daily delight, and next to God she lived only for me. Her solicitude for my happiness was incessant, and so certainly

could she at all times interpret my looks, that any attempt to conceal anxiety or distress of mind would have been in vain. Nothing, however, but tenderness for each other's feelings could induce either of us for a minute to attempt a concealment of anything. It was her constant habit to compare every verse she read in the various German, French, Italian, and English versions, and never to pass by a difficulty till it was cleared up. In this respect she was of eminent use to me in the translation of the Word of God. She was full of compassion for the poor and needy, and till her death supported several blind and lame persons by a monthly allowance. I consider them as a precious legacy bequeathed to me. She entered most heartily into all the concerns of the Mission, and into the support of schools, particularly those for female native children, and had long supported one at Cutwa of that kind. My loss is irreparable, but still I dare not but perfectly acquiesce in the Divine will. So many merciful circumstances attend this very heavy affliction as still yield me support beyond anything I ever felt in other trials. (1.) I have no domestic strife to reflect on, and add bitterness to affliction. (2.) She was ready to depart. She had long lived on the borders of the heavenly land, and I think lately became more and more heavenly in her thoughts and conversation. (3.) She suffered no long or painful affliction. (4.) She was removed from me, a thing for which we had frequently expressed our wishes to each other; for though I am sure my brethren and my children would have done the utmost in their power to alleviate her affliction had she survived me, yet no one, nor all united, could have supplied the place of a husband. I have met with much sympathy in my affliction."

CHAPTER IX.

CAREY AS A TRANSLATOR.

NO higher honour can surely be attained by any individual than that of communicating to a people the revelation of God's mercy and will as it is contained in the sacred Scriptures. Such an honour have not all the saints, and amongst those select few who have possessed it none have been so honoured as the subject of this memoir. To be permitted to give the Bible to a heathen nation is indeed to render a service, the influence of which, whilst increasingly seen in its purifying and ennobling effect upon the manners and character of successive generations, eternity alone can fully measure.

In the first chapter of this volume reference was made to Carey's early linguistic proclivities. It is not surprising that he who as a child had committed to memory Dyche's Latin Vocabulary, and, as an apprentice lad, on his first sight of the characters of the Greek alphabet had carefully traced them, that he might carry the tracing to an acquaintance in his village home who had some scholarly learning, in the earnest hope that he might be able to explain the

mysterious letters, should, as a missionary, have become distinguished by his acquisition of foreign tongues, and his literary achievements.

As soon as Carey acquired a sufficient knowledge of the vernacular of the people amongst whom he settled on his arrival in India, he began, with that plodding which was so conspicuous a characteristic in his disposition, to apply himself to the work of translation. During his voyage he had made such progress under the instruction of John Thomas as to have commenced writing Bengalee. And within two months of landing he actually began the correction of Genesis; and was at once practically initiated into the immense difficulties of the task upon which he had thus early entered. After a week had elapsed he had finished correcting the first chapter, the moonshee saying it was rendered into very good Bengalee. On showing it to a pundit, the learned man expressed his pleasure with the account of the creation, but remarked the omission of any mention of a region beneath the earth; to whom Carey communicated the new idea that the earth was a planet, and that the heavens and the earth included all the material creation. As he realised more fully the nature of the Bengalee tongue, its beauty and copiousness, he found his work of translation an interesting and delightful employment. His imperfect knowledge of the language necessarily made his task exceedingly difficult, but the hope of acquiring it, to use his own words, put fresh life into his soul; and he was constrained to bless God, because he was able to go through nearly a chapter every day, comparing it with all the versions he possessed. The fact of two languages being spoken, Bengalee and Hindoostanee, was a considerable embarrassment, but he was able to

write thus in his journal: "I understand a little of both, and I hope to be master of both in time." In August, 1795, writing from Mudnabatty to the Society he said: "The translation of the Bible is going on, though it may be thought but slowly. I hope we shall be able to put Genesis, or more, to the press by Christmas. We have, for the present, given up the idea of getting types from England; and, as there are types in Bengal, we think to print in the ordinary way, though the expense is about ten times what it is in England. This will, however, be more than compensated by the reflection that we have put into the hands of many heathens a treasure greater than that of diamonds, and by multiplying copies, rendered it probable that those Scriptures will be preserved in the Bengal tongue."

As soon as a portion of the Scriptures was translated it was Carey's practice to read it to several hundreds of the natives; in that way he ascertained how much of it could be understood, but he found that as far as the poor were concerned very many of the terms were quite unintelligible, inasmuch as they had "scarce a word in use about religion, having no word for love, for repent, and a thousand other things." Though he sometimes felt discouraged, his desire for the work grew. "Blessed be God," he could say, "I feel a growing desire to be always abounding in the work of the Lord; and I know that my labours will not be in vain in the Lord," adding in his beautiful humility, "I am encouraged by our Lord's expression: 'He that reapeth (in this harvest) receiveth wages and gathereth fruit unto eternal life.' If like David I am only an instrument of gathering materials, and another build the house, I trust my joy will not be the less."

Before the close of 1795, he began to compose a compendious grammar of the language, and entered upon the stupendous task of compiling a dictionary. By the middle of the following year we find him able to report to Mr. Fuller almost the completion of the New Testament, and the Pentateuch; at the same time appealing to the Society for an annual grant of at least a hundred pounds to be applied to the purposes of printing, and educating the youth. The application met with a cheerful response; and was accompanied with the suggestion that select parts of the sacred Scriptures should be published, and not wait for the completion of the whole. About this time, Thomas wrote, "Brother Carey labours most abundantly at the translation, and increases greatly in the knowledge of the language."

In November, 1796, Mr. Pearce of Birmingham received a letter from Carey, part of which we cannot withhold:—

"Although I have not written in the most encouraging manner respecting my own labours; yet do not suppose that I am weary of my work. No I would not, for all the finest stations in England put together, abandon the mission to the heathen: I have much within and much without to lament, but I am in my element—nay, I am but as it were beginning to enjoy the pleasure of communicating my heart to these people of so very strange speech; I begin to feel a sacred and increasing pleasure in the contemplation of the certain downfall of the kingdom of darkness in this long, long benighted region. The work to which Christ has put His hand will infallibly prosper. . . . The New Testament is nearly translated. Now the publishing of it is a *very great object*, and I greatly desire that something may be done

to that purpose before I die, lest it be mangled or perhaps lost; for it does not appear so great an object to every one as it does to me."

By March, 1797, the New Testament was completed, but required several revisions before being finally prepared for the press. It was not until 1801, as we have seen in a previous chapter, that the precious volume was published; in the meantime the translation of the Old Testament was carried on with vigour. The care with which Carey prosecuted his work is strikingly seen in the way with which he submitted certain critical difficulties to the judgment of his friend, Dr. Ryland, whose Hebrew scholarship was of high order. After citing the passages upon which he desired the Doctor's help, he adds, "I have been thus particular, because I consider the importance of having the translation as just as possible. If an individual draws wrong conclusions, or false doctrines from Scripture, they may be refuted or corrected by recurring to the words of Scripture itself; and even a false translation in a country like England could not be productive of lasting mischief, because the Hebrew Scriptures may be consulted and the error detected; but here a mistake would be like poison at the fountain head."

The year 1809 was the memorable year in which the Bengalee Version was completed. In September of that year Carey was able to inform Sutcliff that the translation had been finished the last Monday in June, and the last sheet printed the week previous to the date of his letter.

But the preparation of the Bengalee Version did not consume the whole of the time and energies of the Serampore brethren, for, contemporaneously with that undertaking, other important work in translating

had received attention. We say the Serampore *brethren*, because it must never be forgotten that Carey was largely assisted by his colleagues. How justly Carey himself recognised their co-operation the following letter to Dr. Ryland will show. The letter too is of interest from the fact that it not only gives credit to their labours, but expresses the willingness and delight with which he recognised the efforts of others who were not of Serampore.

"We sometime ago engaged in an undertaking, of which we intended to say nothing until it was accomplished; but an unforeseen providence made it necessary for us to disclose it. It is as follows: About a year and a half ago, some attempts were made to engage Mr. Gilchrist in the translation of the Scripture into the Hindoostanee language. By something or other it was put by. The Persian was also at the same time much talked of, but given up, or rather not engaged in. At this time several considerations prevailed upon us to set ourselves silently to work upon a translation into these languages. We accordingly hired two moonshees to assist us in it, and each of us took our share; brother Marshman took Matthew and Luke; brother Ward, Mark and John; and myself, the remaining part of the New Testament into Hindoostanee. I undertook no part of the Persian; but instead thereof, engaged in translating it into Maharastia, commonly called the Mahratta language, the person who assists me in the Hindoostanee being a Mahratta. Brother Marshman has finished Matthew, and instead of Luke has begun the Acts. Brother Ward has done part of John, and I have done the Epistles, and about six chapters of the Revelation, and have proceeded as far as the second Epistle of the Corinthians in the revisal;

they have done a few chapters into Persian, and I a few into Mahratta. Thus the matter stood, till a few days ago Mr. Buchanan informed me that a military gentleman had translated the Gospels into Hindoostanee and Persian, and had made a present of them to the College, and that the College Council had voted the printing of them. This made it necessary for me to say what we had been about, and had it not been for this circumstance, we should not have said anything until we had got the New Testament pretty forward in printing. I am very glad that Major Colebrooke has done it. We will gladly do what others do not, and wish all speed to those who do anything in this way."

But whilst Carey in his humility and large heartedness was ever ready to acknowledge the co-operation of his colleagues, there can be no question that the introduction of the Scriptures to the people of India was mainly due to his own labours. In replying to an objection which had been raised by some friends in England as to the employment of natives who were not Christians in the work of translation, he unconsciously bears testimony to the leading and more considerable part which he himself performed:— "Whatever helps we employ, I have never yet suffered a single word or a single mode of construction to pass without examining it and seeing through it. I read every proof sheet twice or thrice myself, and correct every letter with my own hand. Brother Marshman and I compare with the Greek or Hebrew, and brother Ward reads every sheet. Three of the translations—viz., the Bengalee, Hindoostanee, and Sanscrit—I translate with my own hand; the two last immediately from the Greek, and the Hebrew Bible is before me while I translate the Bengalee."

In the Society's Annual Report for 1825, a letter from Carey is quoted in which he states :—"The New Testament will soon be published in at least *thirty-four* languages, and the Old Testament in *eight*, besides versions in three varieties of the Hindoostanee New Testament. These varieties excepted, I have translated several of the above, and superintended with as much care as I could exercise the translation and printing of them all. The Chinese Bible, which brother Marshman translated and conducted through the press, is not included in the above number. . . . I think I can speak with some confidence of them, and yet I am not disposed to magnify my own labours."

The removal of the Mission to Serampore; and in particular the position which Carey was called to occupy in the Government College at Fort-William, were circumstances of the greatest advantage; and still more was this the case when, in addition to his position as Teacher and Professor of Oriental Languages, he was appointed translator to the Government. His official duties necessitated the employment of the most learned pundits from all parts of India; he was, therefore, brought into association with eminent natives who were able to render him the very best possible assistance.

As early as the year 1804 we find that his ideas were so extensive that he contemplated the translation of the Bible into at least seven languages—viz., Bengalee, Hindoostanee, Orissa, Mahratta, Telinga, Kurnata, and Tamil; besides the languages of several surrounding nations, such as of Burmah, Malay, Bhote, and China, with several others. And here let it be observed that Carey had from the first been impressed with the absolute necessity of acquiring a knowledge of Sanscrit—the root language of

many of the Indian tongues, and the most difficult of them all. And no more convincing proof could be given of his linguistic capacity and extraordinary industry than this most astonishing fact, that after little more than two years' residence in India he was able to tell Dr. Ryland that he had read a considerable part of the *Mahabarat;* and two years later he had almost translated the Sanscrit grammar and dictionary into English; and in course of time first the New and then the Old Testaments were issued from the press, thus opening the treasures of God's Word to the more learned part of the community of India.

Being fully alive to the importance of laying a foundation for Biblical criticism in the East, in 1811 he resolved to prepare a grammar of all the different languages in which the Scriptures had been translated or might be translated. "Without some such step," he wrote to Dr. Ryland, "they who follow us will have to wade through the same labour that I have, in order to stand merely upon the same ground that I now stand upon. If, however, elementary books are provided, the labour will be greatly contracted; and a person will be able in a short time to acquire that which has cost me years of study and toil. The necessity which lies upon me of acquiring so many languages, obliges me to study and write the grammar of each of them, and to attend closely to their irregularities and peculiarities. I have, therefore, already published grammars of three of them; namely, the Sanscrit, the Bengalee, and the Mahratta. To these I have resolved to add grammars of the Telinga, Kurnata, Orissa, Punjabee, Kashmeera, Gujeratee, Nepalese, and Assam languages. Two of these are now in the press, and I hope to have two or three

more of them out by the end of next year. This may not only be useful in the way I have stated, but may serve to furnish an answer to a question which has been more than once repeated, 'How can these men translate into so great a number of languages?'

"Few people know what may be done till they try and persevere in what they undertake. I am now printing a dictionary of the Bengalee, which will be pretty large, for I have got to page 256, quarto, and am not near through the first letter. That letter, however, begins more words than any two others. To secure the gradual perfection of the translations, I have also in my mind, and indeed have been long collecting materials for, an universal dictionary of the Oriental languages derived from the Sanscrit. I mean to take the Sanscrit, of course, as the groundwork, and to give the different acceptations of every word, with examples of their application, in the manner of Johnson, and then to give the synonyms in the different languages derived from the Sanscrit, with the Hebrew and Greek terms answering thereto; always putting the word derived from the Sanscrit term first, and then those derived from other sources. I intend always to give the etymology of the Sanscrit term, so that that of the terms deduced from it in the cognate languages will be evident. This work will be great, and it is doubtful whether I shall live to complete it, but I mean to begin to arrange the materials, which I have been some years collecting for this purpose, as soon as my Bengalee dictionary is finished. Should I live to accomplish this, and the translations in hand, I think I can then say, 'Lord, now lettest Thou Thy servant depart in peace.'"

Before closing this chapter, as we propose to do, with a portion of one of the Translation Memoirs—

memoirs which were issued at intervals for the sake of informing friends at home as to the progress which was being made—the mention of one or two incidents must not be omitted.

The *improvement* upon the native *paper* for press purposes, by manufacturing it so as to be proof against the destructive attacks of insects, was an immense advantage; indeed, unless some antidote could have been devised it had been almost useless to have continued the publication of the Scriptures, for the native method of paper manufacturing was such as to render books made of it invariably a prey to worms and insects in the space of five or six years. According to Mr. John Clarke Marshman, without incessant care were exercised, the first sheets of a work which lingered in the press were devoured by the voracious insects before the last sheets were printed. The missionaries, however, became equal to the necessity, and found a preventive, which effectually defied the destroyer.

The *importation* of a *steam-engine* of twelve horse-power for working their paper-mill was a striking evidence of the enterprising spirit of the missionaries. This steam-engine, to quote again Mr. Marshman, was the first ever erected in India, and excited almost as much interest as the first steamboat or the first railway. The natives crowded to see "the machine of fire," as they called it, which equalled the achievements of Vishwu Kurmu the architect of the gods. Gentlemen of scientific tastes who had never had an opportunity of seeing a steam-engine came to Serampore, and studied its mechanism under the instructions of the engineer.

On the 10th of March, 1812, a most serious calamity overtook the missionaries' printing-office.

A Fire, which raged for three days, inflicted most distressing loss ; several founts of type, large quantities of paper, numerous copies of the Serampore works and other books, and most pitiable of all, many valuable manuscripts, not to mention furniture, were destroyed. Of manuscripts Carey suffered most, his loss included thirty pages of his Bengal Dictionary ; and the whole of the materials he had been collecting for years, wherewith to make his dictionary of all the languages derived from the Sanscrit. Such, however, was his tenacity of purpose that he did not for a moment despair, but cherished the hope that he might be enabled to repair the loss, and complete his favourite scheme should his life be prolonged.

The total loss was estimated at nearly £10,000. But so remarkable was the degree of sympathy excited amongst the friends of the Mission at home, that the Secretary, Mr. Fuller, had the unspeakable pleasure of intimating to the Committee that no more contributions were needed, the whole sum required having been subscribed in fifty days. One who was present at the Committee meeting has recorded the words in which Mr. Fuller made this welcome announcement: "Well brethren! the money is all paid, the loss by the Serampore fire is all repaired ; and so constantly are the contributions pouring in from all parties, in and out of the denomination, that I think we must in honesty publish an intimation that the whole deficiency for which we appealed to them is removed. They are of so ready a mind that we must even stop the contributions."

It should be stated in this chapter that a Bible Society, auxiliary to the parent Society in London, had been established at Calcutta, taking the place of the corresponding committee of which Carey and his

two colleagues were original members. From this Society the Serampore brethren received from time to time substantial help in publishing their translations.

As intimated above, it was the custom of the missionaries to acquaint the friends of the Mission with their progress in the work of translation by publishing what they designated memoirs. And no truer idea can be obtained of their prodigious labours, and their astonishing erudition than by perusing one of these statements. Let parts of the seventh memoir be reproduced and be read with the remembrance that by far the major portion of the results enumerated were effected by Carey :—

"1. In Bengalee, the fifth edition of the New Testament, containing 5000 copies, which was printed off about three years ago, is nearly exhausted, and of the different parts of the Old, scarcely a single copy has been left for some time past. The continual demand for this version, therefore, has rendered it necessary to print a new edition of the whole Scriptures. This edition, which will form the sixth edition of the New Testament, and the third of the Psalms, and some other parts of the Old Testament, will consist of 4000 copies, and of the New Testament 2000 extra, the demand being so very great. By using a new fount of types, of a reduced size, and printing in double columns, on a large octavo page, the brethren hope to bring the whole five volumes into one volume of about 1300 pages, royal octavo, and two very moderate volumes, and the New Testament into a neat duodecimo of about 400 pages.

"2. In the Sanscrit, the last volume of the Old Testament was printed off about two years ago. The first edition of the New Testament is quite

exhausted, and the numerous calls for the Scriptures in this language by the literati of India have induced the brethren to put to press a second edition of the whole Scriptures. This will likewise be printed in double columns, in the large octavo size, and the whole Scriptures be comprised in one volume. It will consist of 2000 copies, with an extra number of 2000 New Testaments.

"3. In the Hindee, also, the last volume of the Old Testament was published nearly two years ago. The edition of the New Testament being nearly exhausted, and Mr. Chamberlain having prepared another version of the New Testament in this language, for which his long residence in the western provinces of India, and his intimate acquaintance with their popular dialects eminently fit him, the brethren have resolved in this edition to print his version of the New Testament, instead of their own ; as a comparison of independent versions, made by persons long and intimately acquainted with the language, will be of the utmost value in ultimately forming a correct, chaste, and perspicuous version in this widely extended language.

"Of this edition of the New Testament, which is more than half through the press, they are printing 2000 copies.

"4. In the Orissa language the whole Scriptures have been long published. The first edition of the New Testament being exhausted, and the demand for this version still increasing, the brethren have prepared a second edition, which is half through the press. It consists of 4000 copies.

"5. The last volume of the Old Testament in the Mahratta language was published many months ago, so that a version of the whole Scriptures in that language is now completed. Of the first edition of

the New Testament not a single copy being left, they have put to press a second edition, in a duodecimo size.

"In these five languages the whole of the Scriptures are now published and in circulation; in the last four of them second editions of the New Testament are in the press, and in the first, the Bengalee, begun twenty-six years ago, the sixth edition of the New Testament. In the following ten languages the New Testament is published or nearly so, and in some of them the Pentateuch, and other parts of the Old Testament.

"1. In the Chinese language the translation of the Old Testament was completed several years ago. In addition to the New Testament, the Pentateuch, the Hagiographa, and the Prophetic Books are now printed off. The Historical books, which will complete the whole Scriptures, are in the press, and will probably be published before the end of the ensuing year.

"2. In the Sikh language, besides the New Testament, the Pentateuch and the Historical Books are printed off; and the Hagiographa is advanced as far as the middle of the book of Job. So strong, however, has been the desire of this nation for the New Testament, that the whole edition is nearly distributed, and a second edition will probably be called for before the Old Testament is wholly published.

"Excepting the Mugs on the borders of Arracan, no one of the nations of India has discovered a stronger desire for the Scriptures than this hardy race; and the distribution of almost every copy has been accompanied with the pleasing hope of its being read and valued.

"3. In the Pushtoo or Afghan languages, the nation supposed by some to be descended from the ten tribes, the New Testament has been printed off. The

Pentateuch is also advanced at press as far as the book of Leviticus.

"4. In the Telinga or Telugu language, the New Testament was published two years ago, and the Pentateuch is printed as far as the book of Leviticus. This translation, however, when the Pentateuch is finished, the brethren intend to resign to the Madras Auxiliary Bible Society.

"5. In the Kunkuna language, the New Testament was completed above eighteen months ago, and the Pentateuch is advanced at press as far as the book of Numbers. As this province comes immediately under the care of the Bombay Bible Society, it is intended, on the completion of the Pentateuch at press, to relinquish this translation to them.

"6. In the Wuch or Mooltanee language, the New Testament has been printed off these eighteen months in its own character. But, as the opportunities for distributing this version have been exceedingly limited, and they (the missionaries) have little prospect of establishing a mission in that province, they have dismissed the pundit and discontinued the translation, till these circumstances, with those of a pecuniary nature, shall be more favourable.

"7. In the Assam language, also, the New Testament has been printed off nearly two years, and the vicinity of this country to Bengal rendering it highly desirable to proceed with the translation, an edition of the Old Testament has been put to press in the large octavo size, in double columns, which will very considerably lessen the expense, the character being similar to the Bengalee, both in form and size.

"8. In the Gujuratee language, the New Testament is now happily brought through the press, thirteen years after retaining the first pundit in this language.

It makes between eight and nine hundred pages, and is printed in the Deva Naguree character. This translation the brethren intend to resign to their brethren from the London Missionary Society, who are now studying the language, that they may give their attention more fully to those in which no others are engaged.

"9. In the Bikaneer language, also, the New Testament is now finished at press. It contains eight hundred pages, and is printed in the Naguree character. This version was begun nearly seven years ago.

"10. To these we may add the New Testament in the Kashmeer language, which version has been in hand nearly eight years, and will be finished at press in about a month. It is printed in a neat type of its own, as mentioned in a former memoir. In these ten languages the New Testament may be considered as being published. Besides these fifteen in which the New Testament is completed, there are six other languages in which it is brought more than half through the press. These are, the Kurnata, the Nepal, the Harotee, the Marwar, the Bhughulkund, and the Oojein versions. About ten months more, they have reason to hope, will bring these through the press, and thus in twenty-one of the languages of India, and these by far the most extensive and important, the New Testament will be published. It is the intention of the brethren to relinquish the first of these, the Kurnata, to the Madras Bible Society, on the New Testament being completed, that they may be better able to attend to the remaining languages in which no version is begun by any one besides.

"The remaining versions now in hand are the following ten, which are all in the press—

"The Jumboo, Kanouj, and Khassee, printed as far as John; the Khoshul, Bhutuneer, Dogura, and Magudha, to Mark; and the Kumaoon, Gudwal, and Munipoora, to Matthew.

"In these ten versions, therefore, a sufficient progress is made to render the completion of them in no way difficult. In comparing this memoir with the last, it will be seen, that in several of the languages mentioned therein, the translation has been discontinued. To this the brethren have been constrained by the low state of the translation fund, arising principally from the heavy expenses occasioned by new editions of the Sanscrit, the Bengalee, the Hindee, and the Orissa languages now in the press. In discontinuing these, however, they have been guided by a due consideration of the importance and the distinctness of the different languages in which they are engaged, as well as the ease with which pundits could be procured, should the public enable them to resume them again."

Besides these versions, founts of type of other languages were prepared at the Mission Press—such as that of the Persian for Henry Martyn's version, and the Cingalese.

After the publication of this memoir of the translations, the work at the Press continued unremitting, until, at the time of Carey's death, the entire Scriptures or portions of them had been translated into forty languages or dialects; and between the issue of the ninth and tenth memoir, an interval of nine years, no less than *ninety-nine thousand volumes*, or upwards of *thirty-one million pages* of the Old and New Testaments passed through the press.

It must not, however, be supposed that the translations were incapable of improvement. Carey was

FAC-SIMILE OF THE TEXT, "The people which sat in darkness saw great light" (Matt. iv. 16), in the following Eastern languages:—

1. Bengalee.
2. Orissa.
3. Hindoostanee, or Urdu.
4. Sanscrit.
5. Telinga, or Telegu.
6. Kurnata.
7. Afghan.
8. Burman.
9. Tamil.
10. Cingalese.
11. Malay.
12. Chinese.

1 যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো

2 ଯେଉଁ ଲୋକ ଅନ୍ଧକାରରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଲୁଅ

3 जो लोग अंधियारे में बैठे थे उन्होंने बडो रोशनी देखी

4 अन्धकारे वर्तमिनो लोका महालोकमद्रा

5 అంధకారమందు కూర్చుండిన లోకులు మహాతేజ

6 ಅಂಧಕಾರದಲ್ಲಿ ಕುಳಿತಿದ್ದ ಜನರು ಮಹಾ

7 هغو خلق چې په تیارې کښې ناست وو هغوی لوی

8 ဖြာဝရန်ပြည်၊ မှောင်ခိုရာတို့တွင်ထိုင်လ

9 இருளில் குடிகொண்ட மனிதர் பெரிய வெளிச்சத்தைக

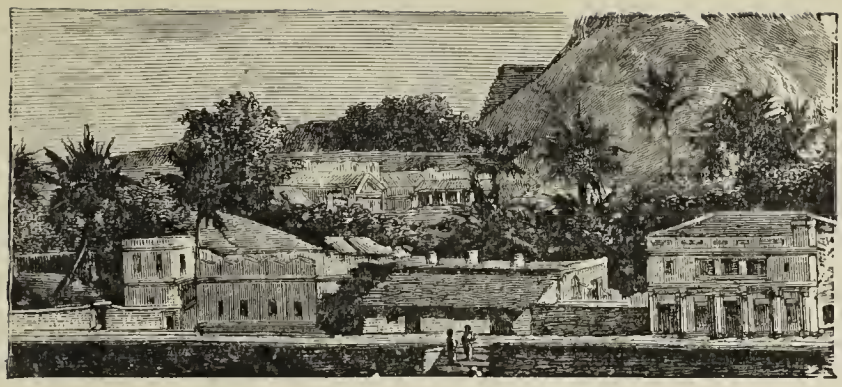
10 අඳුරෙහි උන් දනෝ මහත්වූ එළියක්

11 مك كلور له ناس در هادانن حضرة هو لا دودك

12 遂 虛 于 氣 形 未 地 造 開 原
之 幽 空 蒼 陰 成 地 天 創 始

well aware that he was laying the foundation upon which others might work. His successors, Dr. Yates and Dr. Wenger entered into his labours, making the versions more perfect. The latter eminent man thus refers to his own and Dr. Yates's efforts upon the Bengalee Bible:—"That it will be the final or standard version I do not expect, for the language is still in a transition state, and is an awkward medium of expressing true and Christian ideas in religion. When Dr. Carey came, he found the language scarcely so far advanced as the Greek was in the time of Homer. All the literature was of a poetical nature, and poetry not like Homer's as to the ideas and the colouring, but like the poorer parts of the Odyssey as to versification. Dr. Carey was the first Bengalee prose writer of any note. Since then, the language has made rapid strides; but when it has become thoroughly Christianised it will be something very different."

The testimony of Dr. Wenger to Carey's prodigious achievements will suitably bring this chapter to a close. In a speech he delivered at a public meeting in 1875 he said, "I feel bound to state that it passes my comprehension how Dr. Carey was able to accomplish one fourth of his translations. They were pre-eminently useful in their day. About twenty years ago, when some friends wished to introduce the Gospel among the Afghans near the Peshawur frontier, they found that the only version intelligible to those people was the Pushtoo version of the New Testament made at Serampore by Dr. Carey."



CHAPTER X.

CAREY AS A PHILANTHROPIST.

MISSIONARIES have ever been first and foremost in seeking the amelioration of the social and civil condition of the people amongst whom they have lived and laboured. How could it have been otherwise with those whose Great Master was, and is, the Friend of man; who are the bearers of a Gospel, the principles of which are antagonistic to all oppression and cruelty and wrong. To stimulate and assist the endeavours of statesmen who have sought the repeal of unjust and inhuman, or the enactment of righteous and beneficent laws; to teach the ignorant the first rudiments of knowledge; to instruct the barbarous in the primary arts of civilization; to systematise languages and create literature; to deliver from the abominable and hurtful customs of ancient superstitions; to help to strike the shackles from the slave; to relieve the hunger of the famine stricken; to heal bodily diseases and sicknesses; to raise woman to her true position; to transform the habitations of cruelty into homes of

purity and love—these humane objects, these kindly ministries have ever possessed the sympathies and commanded the energies of the missionaries of the Cross. As time passes on, and their work is being better understood, and their influence more truly gauged, testimonies are multiplying as to their manifold and benevolent usefulness. Men of high civic positions, and even Government blue books are not withholding their commendations.

CHILD SACRIFICE IN THE GANGES.

It was fitting that the first English missionary sent forth by the first English Society should lead the way in philanthropic well-doing. And no memoir of William Carey would be complete which did not record his benevolent endeavours to improve the social condition of the natives of India.

The first reform which Carey helped to effect was the prohibition of *the sacrifice of children at the great annual*

festival at Gunga Saugor. The supposed virtue of this particular place was thought to arise from its geographical situation. Gunga is the word for Ganges, and Saugor for sea, and as at this particular spot the river flowed into the sea, the confluence was believed to give special sanctity. Sacrifices were consequently held to be of great merit, and many were the children who year by year were drowned in the waters or devoured by alligators and sharks.

In the year 1801, Carey's friend, Mr. Udney, entered the Supreme Council. He at once directed the attention of Lord Wellesley to these inhuman practices, and with such effect that Carey was instructed to inquire into the matter and report to Government, this commission being intrusted to him on account of his position at Fort-William College. His report was to include the results of inquiries into other superstitious customs as well as the sacrifice of children; and, as he assured Mr. Fuller would be the case, he made his report as full as possible. In this report he declared that the Hindoo shasters gave no warrant for the Gunga Saugor perpetrations. That declaration afforded the Governor-General the justification he required for issuing a proclamation making the custom illegal. And when the next festival recurred, Sepoys were despatched to the spot to see that the law was observed. And strange to say, the natives quietly assented, so much so that in the course of time the practice of these cruelties not only fell into disuse, but was even denied to have ever existed.

Another abomination, to the abolition of which Carey directed his most determined efforts, was *Suttee: the immolation of widows on the burning pile of their dead husbands.* Very graphic is the descrip-

tion he sent to Dr. Ryland, of his first acquaintance with that horrible superstition—"As I was returning from Calcutta, I saw the Sahamoron, or a woman burning herself with the corpse of her husband, for the first time in my life. We were near the village of Noya Serai (Rennel, in his chart of the Hooghly River, spells it Niaserai); as it was evening, we got out of the boat to walk, when we saw a number of people assembled on the river side. I asked them, for what they were met; and they told me, to burn the body of a dead man. I inquired whether his wife would die with him. They answered yes; and pointed to the woman. She was standing by the pile, which was made of large billets of wood about two feet and a-half long, and two wide; on the top of which lay the dead body of her husband. Her nearest relation stood by her, and near her was a small basket of sweetmeats, called kivy. I asked them, whether this was the woman's choice, or whether she was brought to it by any improper influence. They answered that it was perfectly voluntary. I talked till reasoning was of no use, and then began to exclaim with all my might against what they were doing, telling them that it was a shocking murder. They told me it was a great act of holiness, and added in a very surly manner, that if I did not like to see it, I might go farther off, and desired me to go. I told them that I would not go; that I was determined to stay and see the murder, and that I should certainly bear witness of it at the tribunal of God. I exhorted the woman not to throw away her life, to fear nothing, for no evil would follow her refusing to burn. But she in the calmest manner mounted the pile, and danced on it, with her hands extended as if in the utmost tranquillity of spirit. Previous to her mount-

ing the pile, the relation whose office it was to set fire to it, led her six times round it, at two intervals; that is, thrice at each circumambulation. As she went round, she scattered the sweetmeats above mentioned among the people, who picked them up and ate them as very holy things. This being ended, and she having mounted the pile, and danced as above mentioned (which appeared only designed to show us her contempt of death, and to prove to us that her dying was voluntary), she then lay down by the corpse and put one arm under its neck, and the other over it, when a quantity of dry cocoa leaves and other substances were heaped over them to a considerable height; and then ghee, or melted preserved butter, was poured on the top. Two bamboos were then put over them and held fast down, and fire was put to the pile, which immediately blazed very fiercely, owing to the dry and combustible materials of which it was composed. No sooner was the fire kindled than all the people set up a great shout, 'Hurree Bol, Hurree Bol!' which is a common shout of joy, and an invocation of Hurree, the wife of Hur or Seeb. It was impossible to have heard the woman, had she groaned, or even cried aloud, on account of the mad noise of the people; and it was impossible for her to struggle, on account of the bamboos, which are held down upon them like the levers of a press. We made much objection to their using these bamboos, and insisted that it was using force to prevent the woman getting up when the fire burnt her. But they declared it was only done to keep the pile from falling down. We could not bear to see more, but left them, exclaiming loudly against the murder, and full of horror at what we had seen."

To induce the Government to prohibit so wicked

and cruel a rite, Carey and his fellow missionaries spared no labour. The first step was to enlighten the minds of the people of England upon the subject. Representations, descriptive of the custom, were sent home to the Society for general circulation. Statistics were carefully obtained by agents who were employed to watch and report every instance of suttee taking place within a radius of thirty miles round Calcutta. By these means it was ascertained that more than four hundred cases occurred in a year. Further and more searching investigation was made, with the result of largely increasing the number.

Whilst these inquiries were proceeding, Carey, with the help of his learned pundits, diligently examined the Hindoo writings for the purpose of collating the various passages bearing upon the custom. These statistics and references were then intrusted to Mr. Udney, to enable him to bring the subject before the Council. The recent enactment prohibiting the sacrifice of children was quoted as a precedent for further reform in the same direction. Unfortunately Lord Wellesley was about leaving India, or probably, had his administration continued, the abomination would have been brought to a speedy end. As it was, no less than twenty-four years had to come and go before the horrible superstition was made to cease. To Lord William Bentinck, one of the wisest and most benevolent of Indian Governors, belongs the distinguished honour of abolishing suttee. He entered upon his rule with the solemn determination to put an end to the cursed rite; and forthwith a proclamation was sent throughout the length and breadth of the Company's territories in these terms: "The practice of Suttee, or of burning or burying alive the widows of Hindoos, is hereby declared illegal, and

punishable by the criminal courts." Then followed several minor regulations.

To prevent any misapprehension of the purport of the proclamation, it was thought well to publish it in both English and Bengalee. The Governor-General's secretary was at once despatched to Carey, requiring him to translate the notification into the vernacular. It was Saturday afternoon. The secretary found Carey preparing for the Sunday services. The preparation was instantly put aside. There could be no delay; for delay meant more sacrifice of human life. He felt his place to be at the desk rather than in the pulpit. And by assiduous application, before the Sabbath closed, the proclamation was duly translated and ready for circulation. With what intense gratification must the noble-hearted man have transcribed the regulations intended to abolish at last a cruel superstition, the thought of which for so many years had harrowed his soul, and which his own efforts, more than those of any other, had now helped to bring to an end.

The Benevolent Institution for Instructing the Children of Indigent Parents originated in the philanthropic sympathies of Carey and his two colleagues, Marshman and Ward. The tender hearts of the missionaries had been deeply moved as they contemplated the sad and neglected condition of the seven thousand families of the Portuguese, exclusive of Armenians, Greeks, &c., living in Calcutta. For the benefit of this Eurasian population, literally the *poor* of the city, poorer than either Hindoos or Mussulmans, a free school had been in existence for many years, but the charity had been mismanaged, and the funds left for its support had been abused. Some decided reform had been effected, but the school was most inadequate to the needs of those for whom it had

been founded. And moreover, it gave instruction only to those whom it received as boarders. Carey and his coadjutors desired an institution which should be free to all who might come for daily teaching. And in May, 1811, we find him writing to Dr. Ryland in the following strain: "A year ago we opened a free school in Calcutta. This year we added to it a school for girls. There are now in it about 140 boys, and near 30 girls. One of our deacons, Mr. Leonard, a most valuable and active man, superintends the boys, and a very pious woman, a member of our church, is over the girls. The instruction meets with considerable encouragement, and is conducted upon Lancaster's plan."

One or two extracts from the first Report sent to this country will be read with interest:—"In this city there are numbers of persons bearing the Christian name, some of them the remote descendants of Hindoos and Mussulmans, who, occupying the lowest walks of life, have been by their poverty precluded the advantages of Christian education, and have never been favoured with Christian instruction in a language they could understand. . . . The effect of their being thus debarred from all instruction of a moral nature appears but too plainly in their growing up in the practice of every vice to which their abject state exposes them. . . . The plan of instruction matured by Mr. Lancaster, and so highly patronised at home by the nobility and gentry, and even by the Royal Family, is well adapted to meet the circumstances of these numerous and wretched victims to ignorance and vice. Its simplicity is admirably suited to convey instruction to the untutored mind, and that happy method which enables Lancaster himself to instruct above a thousand poor children in

London, at an expense which would scarcely board fifty, is exactly fitted to extend the same benefit to the multitudes of children here, who are in a sphere of life still lower. It is upon this plan, with such variations as circumstances require, that the Benevolent Institution is conducted. The children admitted are taught to read the Scriptures in English, and instructed in writing and arithmetic. In addition to this, they are instructed in Bengalee, writing, and accounts, and taught to read the Scriptures in that language; in which indeed, as it is nearly vernacular to them, they understand them more readily than they do in English. . . . The description of our pupils is truly novel, as it regards variety of colour, country, and religion. They consist of Europeans' children, native Portuguese, Armenians, Hindoos, Mussulmans, natives of Sumatra, Mozambique, and Abyssinia. The history of some of them involves circumstances somewhat interesting; that of one of them I will relate. *Thomas Chance*, a lad of about twelve years old, after being some little time in the school, was placed with me as a boarder, by his generous benefactor, Captain W., who, in one of his late trading voyages, had occasion to touch on the coast of Sumatra, in a part inhabited by the Battas, where, among other things, he one day observed three boys confined in a kind of wooden cage, cooped up like hogs; and upon inquiring into their circumstances found they were *fattening for the knife*, and were for sale. Captain W. instantly bargained for them, and for one hundred and fifty dollars had the high gratification of carrying them safely to his ship. Whether the other two died or not, I cannot say; but Captain W. wishing to train up this boy to useful life, brought him to our school."

The effort, however, to maintain this Institution was attended with much difficulty, and in the year 1826 Carey felt himself justified in making an appeal for Government help, which met with a favourable and generous response. The debt which had accumulated was removed, a sum for repairs was voted, and an annual subsidy was granted of £240.

It may be added that the Institution survived its founders and continues to the present day.

But the Benevolent Institution for the instruction of Eurasian children was not the extent of Carey's philanthropic efforts on behalf of the children of India. Wherever mission stations were founded, schools for natives were opened. In the year 1817 we find no less than forty-five such schools established in the districts about Calcutta, which number was hereafter greatly increased. And though now at the present time Government schools widely prevail, there are still many parts of India where, if it were not for Christian missions, no instruction whatever would be imparted.

In addition to these memorials of Christian philanthropy may be mentioned the establishment of a Leper Hospital. The cruelties to which the victims of leprosy were commonly subjected so wrought upon Carey's heart, that he could not rest until a home had been provided in which at least some of the poor afflicted creatures might receive suitable medical treatment.

Reference should not be omitted here to the publication of the first vernacular newspaper. This was issued by the Serampore press in 1818, under the title of *The News Mirror*, shortly afterwards altered to that of *The Friend of India*. Its editorship was intrusted to Marshman. In *The Friend of India* the cause of humanity and religion was henceforward to find a most important and influential ally.

CHAPTER XI.

CAREY AS A NATURALIST.

THE ribald epithets, "consecrated cobblers," "tub preachers," "apostates from the loom and anvil," with which a certain clerical reviewer more especially lampooned the missionaries, were as unworthy as they were ungentlemanly and unchristian. Apart from his eminent piety, his spiritual gifts, and his remarkable linguistic abilities, the knowledge Carey possessed in not a few branches of natural history was so considerable and so scientific, that, in itself, it was more than sufficient to deserve respect; indeed, had Carey gone to India simply to follow the pursuits of a naturalist and not as a missionary of Jesus Christ, in all probability the very men who sneered would have been the first to extol.

Very soon after his arrival in the country, the same propensities which, as a boy, led him to search the fields and woods around his home at Paulerspury and to convert his own little room into a museum for his various specimens, constrained him carefully to observe the strange animal life and vegetable varieties of a foreign land.

As early as March, 1795, when he had resided in India but a little more than a year, we meet with these sentences in one of his letters: "The natural history of Bengal would furnish innumerable novelties to a curious inquirer. I am making collections and minute descriptions of whatever I can obtain [he kept distinct books for birds, beasts, fishes, reptiles, &c., in which he entered his observations], and intend at some future time to transmit them to Europe. Birds are very numerous; many, I believe, have never been described by any authors. I think there are almost as many species in this country which have been hitherto undescribed as I have ever seen descriptions of in the world. The beasts here have in general not been unnoticed, but I have seen some of which I have never read." In a later communication he remarks: "I observed, in a former letter, that the beasts have been in general described, but that the undescribed birds were surprisingly numerous, and in fact new species are still frequently coming under my notice. We have sparrows and water-wagtails, one species of crow, ducks, geese, and common fowls, pigeons, teal, ortolans, plovers, snipes, like those in Europe; but others, entirely unlike European birds, would fill a volume. Insects are very numerous. I have about twelve sorts of grylli or grasshoppers and crickets. Ants are the most omnivorous of all insects; we have eight or ten sorts very numerous. The termes or white ants destroy everything on which they fasten; they will eat through an oak-chest in a day or two, and devour all its contents. Butterflies are not so numerous as in England, but I think are all different. Common flies and mosquitoes (or gnats) are abundant, and the latter are so tormenting as to make one conclude that if the flies in Egypt were mosquitoes, the plague must

have been almost insupportable. Here are beetles of many species. Scorpions of two sorts, the sting of the smallest not mortal. Land crabs in abundance, and an amazing number of other kinds of insects."

Carey's acquaintance with some sections of the science of geology, particularly with mineral ores, must have been considerable, as we find that amongst his many honours he was elected a fellow of the Geological Society.

But it was in botany and agriculture that he most delighted and excelled. His practical interest in those subjects resulted in very material benefit to India, and lays that country under a debt of obligation which can never be discharged. It will be remembered that in our sketch of Carey's boyhood we referred to his early love of flowers, and the delight with which he cultivated his father's garden, by the help of such instruction as he received from his uncle Peter, the gardener, who lived in the village. Immediately upon his settlement at Mudnabatty, desiring to utilise his practical knowledge, he wrote to England, requesting that scythes, sickles, plough wheels, and other agricultural implements might be sent out to him, and also a yearly assortment of all garden and flower seeds, and seeds of fruit-trees, at the same time giving minute instructions as to the way in which they should be packed. "Apply," he said, "to London seedsmen and others, as it will be a lasting advantage to this country, and I shall have it in my power to do this for what I now call my own country."

But it was on removing to Serampore that his botanical tastes and purposes found full scope. Attached to the mission home was a large piece of land which under Carey's cultivation reached such a state of excellence and importance as to compare

favourably with the Company's botanical garden in Calcutta; indeed his son, Jonathan, affirms that it contained the best and rarest botanical collection of plants in the East. Fruits and vegetables which he found in the country he brought to a more perfect condition; whilst other varieties he introduced, and that with remarkable and permanent success. He was justly proud of the cabbages he grew, declaring them equal to any that were offered for sale in Covent Garden. Requesting from home a parcel of garden roots and seeds, he expressed a particular desire that some field cowslips and daisies should be included. It does not appear that this wish was fulfilled, possibly through oversight; for years afterwards a Sheffield botanist sent him a bag of British seeds. Carey, anxious that none of the contents should be lost, shook the bag over some shaded soil, and shortly afterwards to his great joy he saw springing up an English daisy. The delightful feelings with which the sight of that simple home flower affected his heart have been beautifully imagined in the following poem composed by the missionary poet, James Montgomery :—

THE DAISY IN INDIA.

Thrice welcome, little English flower!
My mother-country's white and red,
In rose or lily, till this hour,
Never to me such beauty spread;
Transplanted from thine island bed,
A treasure in a grain of earth,
Strange as a spirit from the dead,
Thine embryo sprang to earth.

Thrice welcome, little English flower!
Whose tribes, beneath our natal skies,
Shut close their leaves while vapours lower;
But, when the sun's gay beams arise,

With unabased but modest eyes,
  Follow his motion to the West,
Nor cease to gaze till daylight dies,
  Then fold themselves to rest.

Thrice welcome, little English flower!
  To this resplendent hemisphere,
Where Flora's giant offspring tower,
  In gorgeous liveries all the year;
Thou, only thou, art little here,
  Like worth unfriended and unknown,
Yet to my British heart more dear
  Than all the torrid zone.

Thrice welcome, little English flower!
  I'll rear thee with a trembling hand.
Oh for the April sun and shower,
  The sweet May dews, of that fair land,
Where daisies, thick as starlight, stand
  In every walk!—that here may shoot
Thy scions, and thy buds expand,
  A hundred from one root.

Thrice welcome, little English flower.
  To me the pledge of hope unseen;
When sorrow would my soul o'erpower,
  For joys that were, or might have been,
I'll call to mind, how, fresh and green,
  I saw thee waking from the dust;
Then turn to heaven with brow serene,
  And place in God my trust.

Carey's garden was indeed his dear delight. "No one," says his son, "was allowed to interfere in the arrangements of this his favourite retreat; and it is here he enjoyed his most pleasant moments of secret devotion and meditation. The arrangements made by him were on the Linnæan system; and to disturb the bed or border of the garden was to touch the apple of his eye." Another testifies that "so tender was his sympathy with and fondness for plants that he would never pluck a flower." The umbrageous avenue he

planted is still known as Carey's Walk. He trained his own gardeners, and taught them the botanical names of all the plants and trees. The accompanying picture represents one of these gardeners, who five years ago was living and may be living still. He entered Carey's employ as a boy; and in his old

DR. CAREY'S MALI OR GARDENER.

age could give the botanical name of nearly every plant or flower, a list being taken from his lips of over 250 plants grown in the garden.

The high authority in which Carey was held is seen from the simple fact that when Dr. Roxburgh, the Government Botanist, was laid aside through failing

health, he undertook to edit and print *the Hortus Bengalensis, or a catalogue of the plants of the Honourable East India Company's Botanic Garden in Calcutta.* And when Dr. Roxburgh died, he published that botanist's *Flora Indica*, which became, and still is, a standard work.

In the year 1811, he wrote a paper on Agriculture, and more especially on the cultivation of timber, a matter which had received no attention, the paper appearing eventually in a volume of the *Asiatic Researches.* Ten years later we meet with the following, in the *Missionary Herald* of 1821 :—"I bless God, I am as healthy as I ever remember to have been. I have for some time back had much at heart the formation of an Agricultural Society in India. Some months ago I had a conversation with Lord Hastings on the subject, who encouraged me to make an attempt; in consequence of which I published a prospectus, and circulated it throughout India. The result is that, on the 14th of September, an Agricultural and Horticultural Society was formed, which consists already of about fifty members. By desire of the Society, I wrote to Lord Hastings, requesting him to become its patron, to which he acceded. Several of the most opulent natives have joined it; and I hope it will ultimately be of great benefit to the country, and contribute to prepare its inhabitants for the time when they shall beat their swords into ploughshares, and their spears into pruning hooks."

Andrew Fuller tells us that the Baptist Missionary Society had its origin in the working of Brother Carey's mind; and from that prolific mind certainly came the Agricultural and Horticultural Society of India. And just as the former and far more important enterprise was indeed feeble and obscure in its begin-

ning, such was the case, if we may compare smaller things with greater, with the Scientific Society. For the meeting that was convened after Carey issued his prospectus—which prospectus occupies nearly six closely printed pages in the seventh volume of the "Periodical Accounts," and for learning and insight more than deserves to be reproduced here verbatim—did not consist of more than three Europeans besides Dr. Marshman and himself. But, nothing daunted, Carey started the Society. It flourished rapidly, and as already intimated Lord Hastings was secured as its first patron. It exists to-day with a large membership, enjoying the advantage of a considerable annual grant from Government; and has also succeeded in establishing three other similar societies in India. According to Dr. George Smith, it formed the model of the Royal Agricultural Society of England.

CHAPTER XII.

CAREY AND SERAMPORE COLLEGE.

THE natural and supremely important part which a native ministry would be certain to perform in the evangelisation of India very early engaged the earnest thought of Carey and his fellow missionaries. As sober-minded and practical men, by no means the visionary fanatics some imagined them to be, they saw clearly enough that to whatever extent their feeble numbers might be strengthened by European reinforcements, the millions of the heathen would never become enlightened, unless it were by the efforts of an indigenous Christian agency. The immense advantages of such an agency, arising out of considerations of language, climate, knowledge of fellow-countrymen, &c., were obvious and unquestionable; and therefore no opportunity was lost to create and promote it. Hence we find Krishnu Pal, the first Hindoo convert, encouraged to instruct inquirers, and to devote himself as an itinerant in evangelistic journeys.

In the natural course of things, as missionary

operations extended, as new stations, schools and churches were formed, and the number of the converts multiplied, the time arrived when it was felt to be absolutely necessary to provide an institution in which native Christians desiring to devote themselves to evangelistic and pastoral work, and having gifts and graces for such service, might be suitably trained. Consequently, in 1817, the idea of a missionary training institution, which for years had been under consideration, was so greatly developed that Carey wrote thus to Ryland :—

"We have bought a piece of ground adjoining the mission premises, on which there is an old house, and which, for the present may be sufficient for the instruction of those whom God may give unto us. But we should be glad to see, before our removal by death, a better house erected. I conceive that the work of duly preparing as large a body as possible of Christian natives of India for the work of Christian pastors and itinerants is of immense importance. English missionaries will never be able to instruct the whole of India. The pecuniary resources and the number of missionaries required for the Christian instruction of the millions of Hindoostan can never be supplied from England, and India will never be turned from her grossness of idolatry to serve the true and living God, unless the grace of God rest abundantly on converted natives to qualify them for mission work, and unless by the instrumentality of those who care for India they be sent forth to the field. In my judgment, therefore, it is on Native Evangelists that the weight of the great work must ultimately rest."

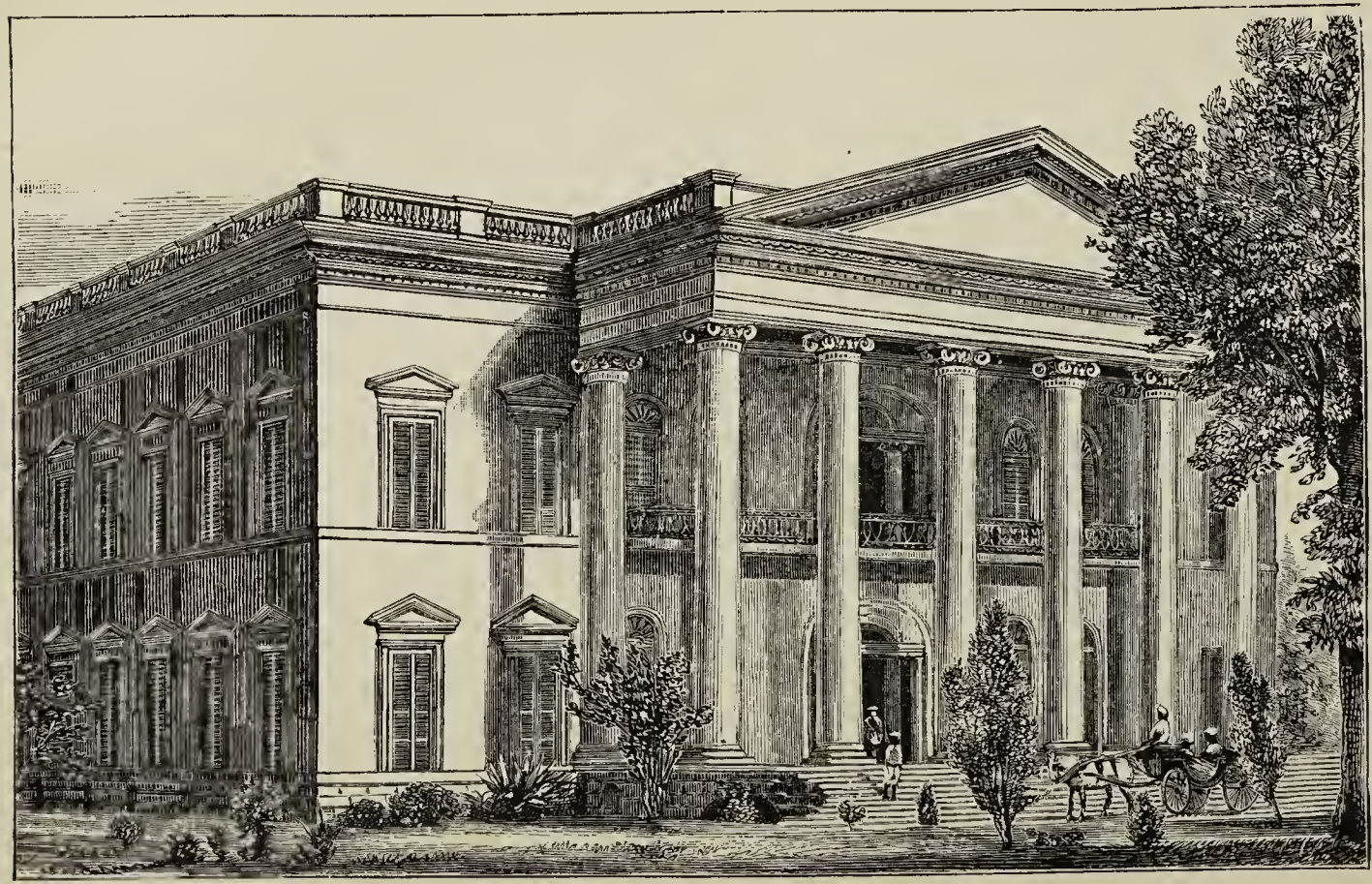
In the following year a prospectus of a College was issued, setting forth the objects contemplated. It was proposed thoroughly to instruct the students

both in the doctrines they were to combat, and the doctrines they were to teach; much stress being laid upon the desirability of acquiring a knowledge of Sanscrit, without which knowledge it was felt the Christian teacher, especially in dealing with learned natives, would be placed at great disadvantage. It was firmly believed that if ever the Gospel was to prevail in India it would only be as native was opposed to native in demonstrating its excellence above all other systems. But whilst supreme importance was attached to the acquisition of the vernaculars of the people and the sacred classic language, instruction in English was not to be neglected. The prospectus stated: "Though it would be vain to attempt to enlighten a country through the medium of any language besides its own, it does not follow that English could not be studied as a learned language to great advantage by youths of superior talent; thus enabling them to dive into the deepest recesses of European science and enrich their own language with its choicest treasures. But the knowledge of English was only to be attempted after that of the Sanscrit had been acquired. One prominent feature in the proposed Institution was its unsectarian character, the rights of conscience being most carefully respected. A detailed calculation was made as to the annual expense of maintenance. In appealing to the public for support Carey and his colleagues most generously announced their intention to subscribe from their personal resources the sum of £2500. And it was proposed to invest the government of the College in the Governor of Serampore and the three senior missionaries.

On this prospectus being drawn up it was submitted to the Governor-General, Lord Hastings, who ex-

pressed his most hearty approval and his wish to become the first Patron. The Danish Governor, Col. Krefting, was also most cordial, and consented to be the first Governor of the College. Col. Krefting further showed his interest in the Institution by sending a copy of the prospectus to the King of Denmark, which, if His Majesty approved, might also be laid before the Royal College of Commerce at Copenhagen.

Thus encouraged, a plot of land in a most eligible situation, eventually enlarged to ten acres, was purchased, and a plan for the College buildings was designed. The Grecian style of architecture was thought to be the most suitable. We are indebted to Mr. J. C. Marshman for the following description: "The centre building, intended for the public rooms, was a hundred and thirty feet in length and a hundred and twenty in depth. The hall on the ground floor, supported on arches, and terminated at the south by a bow, was ninety-five feet in length, sixty-six in breadth, and twenty in height. It was originally intended for the library, but is now occupied by the classes. The hall above, of the same dimensions and twenty-six feet in height, was supported by two rows of Ionic columns; it was intended for the annual examinations. Of the twelve side-rooms above and below, eight were of spacious dimensions, twenty-seven feet by thirty-five. The portico which fronted the river was composed of six columns, more than four feet in diameter at the base. The staircase room was ninety feet in length, twenty-seven in width, and forty-seven in height, with two staircases of cast iron, of large size and elegant form, prepared at Birmingham. The spacious grounds were surrounded with iron railing, and the front entrance was adorned with a noble gate, likewise cast at Birmingham."



SERAMPORE COLLEGE.

Mr. Marshman adds: "The scale on which it was proposed to establish the college, and to which the size of the building was necessarily accommodated, corresponded with the breadth of all the other enterprises of the Serampore missionaries—the Mission, the translations, and the schools."

During the erection of the College Buildings, Mr. Ward, on account of ill health, revisited his native land. Into the unhappy differences which arose between the Serampore brethren and the home Committee, it would be tedious and unprofitable to enter. The sooner those differences are forgotten the better. But should any of our readers feel drawn to the investigation of matters relating to the Serampore controversy, we venture to express the opinion that the honour of Carey's noble character would not in the least suffer from such an investigation. The differences, however, could not but affect the appeal which Mr. Ward made in person on behalf of the college; nevertheless many were the friends, particularly in Scotland, who showed their practical sympathy. Mr. Ward also visited America and with good effect. The appeal resulted in some £4000, which contributions—as the Serampore brethren, with such help as they could obtain in India, had undertaken the cost of the buildings—were to be applied to the annual support of the Institution.

We insert here the appeal which was made to friends in this country, inasmuch as it shows the spirit of Carey and his brethren, as well as sets forth plainly the object for which they pleaded.

It is superscribed with this striking heading "Missionary Funds and Lives saved, and under a Divine blessing, the spread of Christianity in India hastened by Centuries."

"The population of Hindoostan, it is supposed, amounts to no less than 150,000,000 of souls. Of these more than 60,000,000 are British subjects. Except a few heathen, recently converted to Christianity, all these are 'lying in wickedness' and destitute of Christian teachers.

"The care of these sixty millions Divine Providence has, in a peculiar manner, committed to British Christians; but what have they hitherto done for them? There does not exist at present in India one Christian teacher for each million of souls, notwithstanding the command of the Saviour: 'Go ye into all the world and preach the Gospel to every creature,' —'Go teach all nations.'

"It is further evident that British Christians never can, by their own individual exertions, teach all these tribes, speaking more than fifty different languages or dialects; for this would require, if half the sixty millions could be brought under instruction, not less than sixty thousand missionaries, giving five hundred souls to each missionary. Where shall sixty thousand missionaries be found? and if they could be found, from what funds could they be supported?

"From hence it is manifest that, if the heathen in India should ever be called, they must be taught by converted natives, and that upon the converted natives themselves the great weight of this immense cultivation must rest.

"Forcibly impressed with this fact, Dr. Carey and his colleagues at Serampore have regularly sent out into the field as many of the native converts as had the smallest gifts to be useful; and nearly fifty natives of India are now employed under them. They acknowledge, with concern, that these native itinerants need better instruction in the Christian doctrines, in

order to become really efficient agents in this most important work; some of them, when converted from a state of gross error, idolatry, and entire ignorance even of the first principles of revealed religion, were scarcely able to read.

"To meet their case, and the case of all others in future whom God may graciously call to this work, Dr. Carey and his brethren have begun a Christian Seminary at Serampore, and placed it under their own inspection, for giving Scriptural knowledge and correct doctrinal views to these native missionaries; that they may go out into the work prepared like Apollos, by Aquila and Priscilla, and 'taught the way of the Lord more perfectly.' It is not intended to give, except in rare instances, a learned education to these persons, but to give them that knowledge of the Divine word, and of the foundation principles of the system of redemption, which is absolutely necessary to a Christian teacher, and without which the hope of real good from him is small indeed.

"Mr. Ward has begun to solicit the aid of British Christians; a few of them have come forward with great liberality—the object appears to all to be of vast importance, yea, of primary necessity, if we would obey the command of Christ: 'Go, teach all nations;' or if we feel a Christian compassion for all these millions 'perishing for lack of knowledge.'

"It is not intended, as at first proposed, that the sums raised in England and Scotland should be applied to the erection of buildings, but be formed by the Society into a fund, and placed by them in the hands of trustees, remitting the interest to Serampore every year, and that this interest shall be applied in giving Scriptural preparation, not a learned education, to as many native missionaries as possible. Ten

pounds, or the interest of only £200, would send one native missionary into the harvest every year; and £15 a-year would maintain him perpetually; and to what nobler object could a donation or a legacy to this amount be applied? In what way could a person appropriate such a sum, and receive from its application such a high gratification? Did a native missionary possess the same knowledge and the same grace as a European one, he would be worth ten of the latter. In the knowledge of the language, in access to the natives, in a capacity of enduring the heat of the climate during itinerancies, in the expense of his education and support, and in the probability of the continuance of his life—there is no comparison. Still, however, the English missionary, at present, is as absolutely necessary as the native; for, without the instructions and superintendence of the English teacher, the natives in their present infant state would be able to accomplish nothing. . . . By all these considerations, therefore; by the value of all the exertions hitherto made; by the importance of all the translations; by the sufferings of all those victims of superstition, destroyed annually on the funeral piles, in the graves for the living, in the rivers, under the wheels of the car of Juggernaut, and on the roads to the sacred places all over India, and of all those children smothered, strangled, or thrown into the mouths of alligators by their own mothers; yea, by the cries of all these millions perishing without Christ, and without hope, are British Christians called upon to assist in this, it is conceived, immensely important undertaking."

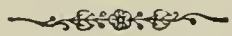
In 1821, about two years and a-half after the prospectus had been issued, the King of Denmark directed his representative at Serampore to present a

certain large house in the settlement to the missionaries, the annual rent of which at the time was nearly £100. Thus nobly did His Majesty add to his many royal favours, and five years subsequently he granted a charter of incorporation, by which instrument the permanency of the College was secured; being placed upon the same basis as other Colleges and Universities in Europe; and, amongst other privileges, being empowered with the right to confer degrees.

Before its completion, the cost of erecting this noble edifice reached some £20,000, of which amount the Serampore brethren contributed no less a proportion than £15,500, thus giving most convincing proof of their disinterested devotion.

It is not expected that we should narrate in these pages the history of the College, or attempt to estimate its great and far reaching usefulness. Year after year, under the presidency of Dr. Carey, as Professor of Divinity, and Lecturer on Botany, Zoology, and other sciences, together with the co-operation of his brethren, the College was able to issue its Report, bearing testimony to invaluable service in the evangelisation of India.

In 1832, Carey published his last document, setting forth the utility of the institution, and commending it to Christian sympathy. The College, which Carey thus so largely helped to originate, exists still. And, it is believed, that as an institution existing mainly and supremely for the training of a native ministry, it will prove, in the altered educational and social circumstances of India, increasingly useful in years to come.



CHAPTER XIII.

CONCLUSION.

FOR the long period of forty-one years Carey was spared to labour for the good of India. He out-lived nearly all who were associated with him in the establishment of the Mission: Fuller, Sutcliff, Pearce, Fawcett, Ryland, amongst those at home; and Thomas, Ward, Chamberlain, and others who had been his fellow-labourers in the work abroad. During this prolonged residence in India, unbroken by any return to England, he had, however, experienced at several periods serious attacks of illness; especially was this the case in 1823, when through an accident, followed by severe fever, he was brought to the brink of the grave. From that illness he never appears to have fully recovered. But though he was under the necessity of somewhat restricting his manifold duties, he concentrated his efforts upon certain pursuits with that diligent persistency by which he had ever been characterised. His chief desire was to complete the last revision of the Bengalee version. And that great work he had strength sufficient to accomplish.

Repeated attacks of fever, with other complications, gradually enfeebled his constitution. In 1831 he expected that his race was run, but the end was not yet, for, in the spring of 1833, his health had so much improved, that Mr. Leechman, who then arrived from England to assist him, was able to describe his condition and circumstances in the following terms :—"Our venerable Dr. Carey is in excellent health, and takes his turn in all our public exercises. Just forty years ago, the first of this month, he administered the Lord's Supper to the church at Leicester, and started on the morrow to embark for India. Through this long period of honourable toil, the Lord has mercifully preserved him; and at our missionary prayer-meeting, held on the first of this month, he delivered an interesting address to encourage us to persevere in the work of the Lord. . . . We have also a private monthly prayer-meeting held in Dr. Carey's study, which is to me a meeting of uncommon interest. On these occasions we particularly spread before the Lord our public and private trials, both those which come upon us from the cause of Christ, with which it is our honour and privilege to be connected, and those also which we as individuals are called to bear. At our last meeting, Dr. Carey read part of the history of Gideon, and commented with deep feeling on the encouragement which that history affords, that the cause of God can be carried on to victory and triumph by feeble and apparently inefficient means. On these occasions, as we are quite alone, we give full expression to the joys and sorrows, the hopes and fears, that agitate our spirits. Our friends at home are not forgotten on these occasions. Oh that our united prayers may be heard that Christ's kingdom may come."

With a view to lengthen his invaluable life, his friends strongly urged him to relax his labours, but with his inveterate repugnance to inactivity he would sit and work at his desk when his physical strength was altogether unequal to his mental energy. But that necessity which is inexorable compelled him at last to take almost entirely to his couch; yet even when thus prostrated he would have proof sheets brought to him for revision.

In the autumn he was able to write to his sisters the following letter, indicating, as it does most beautifully, the tranquil state of his mind:—

"My being able to write to you now is quite unexpected by me, and, I believe, by everyone else; but it appears to be the will of God that I should continue a little time longer. How long that may be I leave entirely with Him, and can only say, 'All the days of my appointed time will I wait till my change come.' I was, two months or more ago, reduced to such a state of weakness that it appeared as if my mind was extinguished; and my weakness of body and sense of extreme fatigue and exhaustion were such that I could scarcely speak, and it appeared that death would be no more felt than the removing from one chair to another. I am now able to sit and to lie on my couch, and now and then to read a proof sheet of the Scriptures. I am too weak to walk more than just across the house, nor can I stand even a few minutes without support. I have every comfort that kind friends can yield, and feel, generally, a tranquil mind. I trust the great point is settled, and I am ready to depart; but the time when, I leave with God."

His interest in his garden remained to the last. As long as his strength permitted he would be drawn in

a chair to visit his beloved resort. And when that enjoyment was no longer possible his head gardener was regularly summoned into his room to receive instructions. On one occasion, in a moment of depressed feeling, he exclaimed, "When I am gone, brother Marshman will turn the cows into the garden." "Far be it from me," instantly replied Marshman, "though I have not your botanical tastes I shall consider the preservation of the garden in which you have taken so much delight as a sacred duty!"

During his last days he was visited by many friends. Lady William Bentinck was most assiduous and kind in her attentions; Dr. Wilson, the Bishop of Calcutta, was encouraged and inspired by the interviews he requested, and earnestly craved the venerable missionary's blessing; Mr. Duff, the young Scotch missionary, hereafter to take so important a part in the educational and religious progress of India, was amongst those who sought his presence. An incident which occurred during one of Mr. Duff's visits is most affectingly narrated by Dr. Culross in his "Men Worth Remembering." "On one of the last occasions on which he saw him—if not the very last—he spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, '*Pray.*' Duff knelt down and prayed, and then said Good-bye. As he passed from the room, he thought he heard a feeble voice pronouncing his name, and, turning, he found that he was recalled. He stepped back accordingly and this is what he heard, spoken with a gracious solemnity: 'Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's *Saviour.*' Duff went away rebuked and awed, with a lesson in his heart that he never forgot."

With Marshman and Mack and other of his fellow missionaries he held most delightful converse. Two days before his death, Mr. Mack wrote thus to Mr. Christopher Anderson of Edinburgh :—

"Respecting the great change before him, a single shade of anxiety has not crossed his mind ever since the beginning of his decay, so far as I am aware. His Christian experience partakes of that guileless integrity which has been the grand characteristic of his whole life. Often, when he was yet able to converse, has he said to his friends,—'I am sure that Christ will save all that come unto Him; and if I know anything of myself, I think I know that I have come to Him.' The ascertaining of that all-important fact had been his object in much honest self-examination, and the result was the peaceful assurance that his hopes were well-grounded. Having pursued the inquiry to this result, when in the prospect of death, he seems to have been enabled to dismiss all further anxiety on the subject from his mind, and to have committed all that concerned his life and death to the gracious care of God in perfect resignation to His will. We wonder much that he is yet alive, and should not be surprised were he taken off in an hour. Nor could such an occurrence be regretted. It would only be weakness in us to wish to retain him. He is ripe for glory, and already dead to all that belongs to life."

On the 9th of June, 1834, in the seventy-third year of his age, his spirit passed away to the Saviour, whom, with such humble dependence, he so entirely trusted, and whom he had been enabled so long and so devotedly to serve. With every expression of profound esteem and sincere sorrow from representatives of the British Government, and of the Danish

Government, of sister Societies, as well as of the Serampore missionaries and the native Christian Church, his remains were laid to rest in the grave-yard belonging to the Mission.

His last will and testament will be read with interest :—

"I, William Carey, Doctor of Divinity, residing at Serampore, in the province of Bengal, being in good health and of sound mind, do make this my last will and testament in manner and form following :—

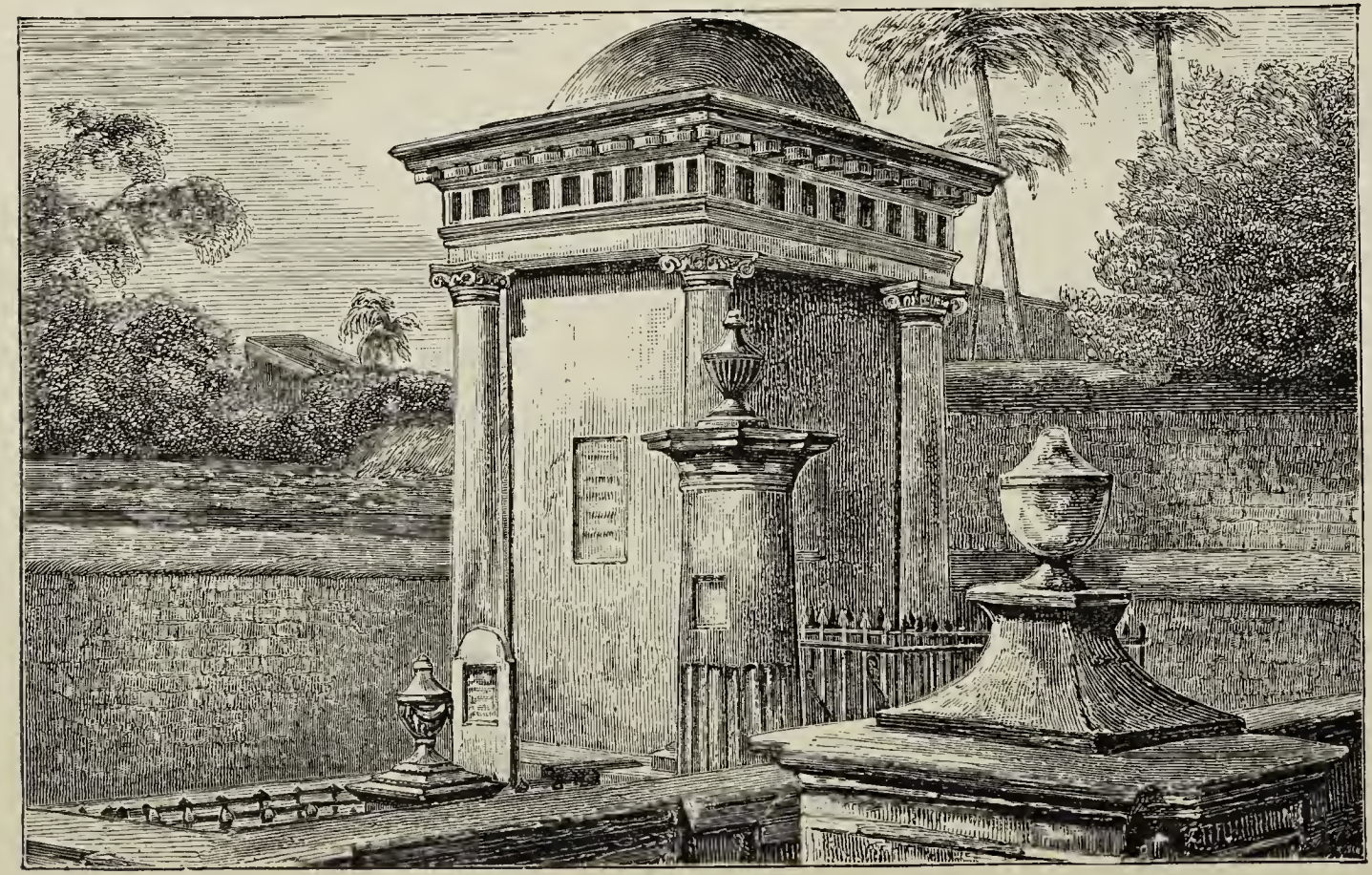
"First—I utterly disclaim all or any right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof ; and do hereby declare that I never had, or supposed myself to have, any such right or title.

"Secondly—I disclaim all right and title to the property belonging to my present wife, Grace Carey, amounting to 25,000 rupees, more or less, which was settled upon her by a particular deed, executed previously to my marriage with her.

"Thirdly—I give and bequeath to the College of Serampore, the whole of my museum, consisting of minerals, shells, corals, insects, and other natural curiosities and a Hortus Siccus. Also the folio edition of 'Hortus Woburnensis,' which was presented to me by Lord Hastings, Taylor's Hebrew Concordance, my collection of Bibles in foreign languages, and all my books in the Italian and German languages.

"Fourthly—I desire that my wife, Grace Carey, will collect from my library whatever books in the English language she wishes for, and keep them for her own use.

"Fifthly—From the failure of funds to carry my former intentions into effect, I direct that my library,



DR. CAREY'S TOMB AT SERAMPORE.

with the exceptions above made, be sold by public auction, unless it, or any part of it, can be advantageously disposed of by private sale; and that from the proceeds 1500 rupees be paid as a legacy to my son, Jabez Carey, a like sum having heretofore been paid to my sons Felix and William.

"Sixthly—It was my intention to have bequeathed a similar sum to my son Jonathan Carey; but God has so prospered him that he is in no immediate want of it. I direct that if anything remains, it be given to my wife, Grace Carey, to whom I also bequeath all my household furniture, wearing apparel, and whatever other effects I may possess, for her proper use and behoof.

"Seventhly—I direct that, before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I may be buried by the side of my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room—viz.:—

'WILLIAM CAREY, born August 17th, 1761; died——.

'A wretched, poor, and helpless worm,
On Thy kind arms I fall.'

"Eighthly—I hereby constitute and appoint my dear friends, the Rev. William Robinson, of Calcutta, and the Rev. John Mack, of Serampore, executors to this my last will and testament, and request them to perform all therein desired and ordered by me, to the utmost of their power.

"Ninthly—I hereby declare this to be my last will and testament, and revoke all other wills and testaments of a date prior to this.

"(Signed) WILLIAM CAREY.

"(Signed) W. H. JONES, S. M'INTOSH."

When the fact of Carey's death became known, many were the memorials by which religious and philanthropic societies testified their estimate of his character and labours. The Baptist Missionary Society, of which he was one of the founders, and the first missionary, placed this record upon its minutes: "That this Committee cordially sympathise on this mournful occasion, with the immediate connexions of Dr. Carey, by whose death not merely the missionary circle with which he was most intimately associated, but the Christian world at large, has sustained no common loss. The Committee gratefully record, that this venerable and highly-esteemed servant of God had a principal share in the formation of the Baptist Missionary Society; and devoted himself, at its very commencement, to the service of the heathen, amidst complicated difficulties and discouragements, with an ardour and perseverance which nothing but Christian benevolence could inspire, and which only a strong and lively faith in God could sustain. Endowed with extraordinary talents for the acquisition of foreign languages, he delighted to consecrate them to the noble purpose of unfolding to the nations of the East the holy Scriptures in their own tongue: a department of sacred labour in which it pleased God to honour him far beyond any predecessor or contemporary in the missionary field. Nor was Dr. Carey less eminent for the holiness of his personal character. Throughout life he adorned the Gospel of God, his Saviour, by the spirituality of his mind, and the uprightness of his conduct, and especially by the deep and unaffected humility which proved how largely he had imbibed the spirit of his blessed Master.

"In paying this brief and imperfect tribute to the memory of this great and good man, who was long

their associate in missionary exertion, and whom they have never ceased to regard with feelings of the utmost veneration and respect, it is the anxious desire of the Committee to glorify God in him. May a review of what Divine grace accomplished in and by this faithful servant of the Redeemer awaken lively gratitude, and strengthen the devout expectation that He, with whom is the residue of the Spirit, will favour His Church with renewed proofs of His love and care by thrusting forth many such labourers into the harvest."

Other societies, such as the Religious Tract Society, and the British and Foreign Bible Society, expressed similarly high esteem, as did also the Asiatic and the Horticultural and Agricultural Societies.

During his lifetime Carey's great attainments and distinguished merits had called forth honourable recognition. Some three years after his appointment as Professor at Fort-William College, Brown University, in the United States, conferred upon him the degree of Doctor of Divinity. Scientific societies admitted him to their membership,—the Linnæan Society, and the Geological Society; whilst the Horticultural Society of London constituted him a corresponding member. Men of highest position in the service of the State, such as the Marquis of Wellesley, Lord Hastings, and Lord William Bentinck, appreciated and extolled his worth.

Robert Hall, the great preacher, who, fifteen years after Carey's departure for India, succeeded him in the pulpit of Harvey Lane Chapel, Leicester, thus refers, in a funeral sermon for Dr. Ryland, to his predecessor:—

"By none will the removal of our excellent friend be more deeply felt than by our missionaries in India,

and especially by the venerable Carey, whom he was the means of introducing into the ministry, a circumstance which he sometimes mentioned with honest triumph, after witnessing the career of that extraordinary man, who, from the lowest poverty and obscurity, without assistance, rose by dint of unrelenting industry to the highest honours of literature, became one of the first of Orientalists, the first of missionaries, and the instrument of diffusing more religious knowledge among his contemporaries, than has fallen to the lot of any individual since the Reformation; a man who unites, with the most profound and varied attainments, the fervour of an evangelist, the piety of a saint, and the simplicity of a child."

And John Foster, the celebrated essayist, wrote to the Rev. John Fawcet in this characteristic strain :—

"The retrospect of my long life is deeply humiliating, whether judged of absolutely, or by comparison with individuals who have gone from indefatigable Christian service to their glorious reward. In this view it is not without a profoundly mortifying emotion that I can repeat the name of Dr. Carey, unquestionably the very foremost name, of our times, *in the whole Christian world.* What an entrance *his* has been into that other world!"

As we thus record the high place Carey had secured in the esteem and affection of good men of all sections of the Church of Christ, we would recall the sentiments, with which, like the Great Apostle to the Gentiles, between whom and himself it is no irreverence to say there was much in common, he pursued his early labours,—"I rejoice that God has given me this great favour, 'to preach among the Gentiles the unsearchable riches of Christ.' I would not change

my station for all the society in England, much as I prize it; nor indeed, for all the wealth in the world. May I but be useful in laying the foundation of the Church of Christ in India, I desire no greater reward, and can receive no higher honour."

THE END

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